

The Revolution.

THE TRUE REPUBLIC.—MEN, THEIR RIGHTS AND NOTHING MORE: WOMEN, THEIR RIGHTS AND NOTHING LESS.

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The Revolution.

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Poetry.

THOUGH ALL GREAT DEEDS.

THOUGH all great deeds were proved but fables fine,
Though earth's old story could be told anew,
Though the sweet fashions loved of them that sue
Were empty as the ruined Daphnian shrine—
Though God did never man, in words benign,
With sense of His great Fatherhood endue—
Though life immortal were a dream untrue,
And he that promised it were not divine—
Though soul, though spirit were not, and all hope
Reaching beyond the bourne, melted away;
Though virtue had no goal and good no scope,
But both were doomed to end with this, our clay—
Though all these were not—to the ungraced heir
Would this remain—to live, as though they were.

J. E. INGELW.

COURAGE.

BECAUSE I hold it sinful to despond,
And will not let the bitterness
Blind me with burning tears, but look beyond
Its tumult and its strife;
Because I lift my head above the pest,
Where the sun shines and the broad breezes blow,
By every ray and every rain-drop kneed
That God's love doth bestow;
Think you I find no difference at all,
No burden to be borne, like Christian's pack?
Think you there are no ready tears to fall
Because I keep them back?
Why should I live life's life with cold reserve,
To curse myself and all who love me? Nay!
A thousand times more good than I deserve
God gives me every day
And in each one of these rebellious tears,
Kept bravely back, he makes a rainbow shine.
Grateful I take his slightest gift, no tears,
Nor any doubts are mine.
Dark skies must clear, and when the clouds are past,
One golden day redeems a weary year.
Patient I listen, sure that sweet at last
Will sound his voice of cheer.
Then vex me not with chiding—Let me be
I must be glad and grateful to the end;
I grudge you not your cold and darkness,—me
The powers of light befriending.

How the best state to know I—It is found out
Like the best woman?—that least is liked about

BOWLER.

SOMETHING WOMANLY.

IT is astonishing how our wise teachers, the gentlemen of the press, do rack their brains in order to find employment sufficiently *womanly* for a woman to follow without *unsuiciding* herself. Only a short time ago, the philanthropic *Tribune*, in a fit of sheer desperation at its own want of success in finding for women "something to do," magnanimously consented that she might chop wood. This is another of the manual drudgeries that are poorly paid for, and its being such, women understand the full force of the gracious permission of the most wise Sahib of the *Tribune* from a more recent issue of which I quote:

There is one employment that has been almost entirely overlooked by women in search of work, which we wish to most earnestly recommend—that of educated nurses. It is a work which pays steady, living prices; and, above all, which is thoroughly womanly. The occupation is eminently suited to the work of reform; suffrage or the serdition of woman is not the thing with which to soothe a patient or quiet a baby with the colic.

The writer seems to have a strange longing; that these "callant ladies who suggest a system of the most cutre and flamboyant order" be in some way brought back into "the old gentle ideal of man." I really wish some competent man would undertake to define what that "ideal" is. Were I to do so I should say—a soft, luscious creature, or thing, that contributed mostly to sensual delights, and never in the slightest way interfered with man's business, money, morals, politics, or self-will; "a characterless woman;" a "phantom of delight;" a lovely apparition, sent to be a moment's ornament, and then fade away into a grand-motherly or "antiquated nurse, able to take care of herself and several others of her own sex as well as two or three male beings cherishing *Tribune* "ideals."

And then the candidate for this work must leave her internal yearnings for liberty, and her public rights outside of the sick-room, where she will find inside of it an ample field for the exercise of all her skill, judgment, refinement and Christian virtue. The business of a professional nurse is seldom undertaken by an educated woman, unless in an emotional gush of heroism and self-sacrifice, which does not, unfortunately, constitute efficiency.

I might say with, at least, equal truth that the business of a physician is seldom undertaken by an educated man. Given to be a physician, he is educated only in his own field, "theory and practice," and not generally or generously in that. It is no wonder that such a prospective should rarely result in anything, and never have anything so healthful as an "emotional gush of heroism and self-sacrifice," and that his occupation is degraded from the "ideal" of a learned profession to the promiscuous business of money getting, all of which, to quote the *Tribune*, "does not, unfortunately, constitute efficiency." And as to these trained nurses, it seems that "there is but one institution in the country where women are educated for this work with the same care as physicians are for their kindred and "scarcely less onerous

duties." And then for these "scarcely less onerous duties." These skilled nurses, some of whom have spent half their life in the institution, may command from \$5 to \$20 per week, according to their ability or the class of diseases!

Astonishing liberality! Here is a class of women who are as well instructed as an ordinary physician, whose duties are "scarcely less onerous," who may be safely allowed to stand over a patient night and day for a whole week, Sundays not excepted, and for this amount of skilled labor, or scientific skill, may receive \$20, a sum that most physicians (male doctors, that is) would regard as poor pay for one day's exhibition in the way of "calls" of professional *otium cum dignitate*! It is assuredly creditable to woman that she has so far elected to devote herself to the practice of the physician's art rather than to its theory. Her sense of justice, her conscience, has not hitherto permitted her to prescribe that, what the patient sorely needs is the skilled and tender personal care—the humane "nursing" of the good physician. Much as we desire equal pay for equal work; essential as we deem it that professional practice be remunerative to women equally with men, we should deem any triumph in this vital calling unworthy of her which should merely increase the number of "prescribing doctors" and "prescription drug stores."

If there be truly any "Balm" in this "Gilead" of humanity, it will be when the physician, be it man or woman, is a doctor, wise to minister to the soul that's sick, as well as to the body, ever willing by soothing words, by night-long vigils, by grateful laying on of hands, when there is need, for body and soul together to be influenced to the sweet sleep of health. This is a physician's duty as a sick man understands it.

There is usually in the average medical male student, a plentiful lack of the "liberal" element, either in his literary acquisitions or in his morals. His Latin is confined to a parrot-like facility in pronouncing terms of the science (of which he knows not the meaning); and to his "little Latin" he adds "less Greek," while of the "folly" which leads others to seek a higher bliss than that of ignorance, he is rarely guilty, even to the extent of being able to keep his own books or write a decent school-boy hand.

The editor of the *Tribune* goes on to say:

Our nurses must content themselves with unformed politicians, as one of them, arrayed in the gray pantalons and such coat, dandling a long-haired baby in her arms, would be a fearful and wonderful spectacle, at the thought of which the iron enters into our soul.

Such a "soul" would indeed be a more fearful spectacle than the sight which is here depicted, in all its deplorable habiliament of sick coat, etc., but, happily for the world at large, these same sick coats cover all such iron-souled spectacles from the sight of humanity. I would imagine that nothing as hard

used as these same instances of these day pantalons could or would ever descend to the tender duties of a skilled nurse.

This remarkable specimen of wisdom closes with this remark :

The prevention of vice and suffering is always nobler than their cure.

The prevention is easier than the cure, but to me there never seemed a nobler than the attempt to cure that was exemplified in the effort of the lamented Charlotte D. Lozier.

HARRIET S. BROOKS.

Chicago, May 1st. 1870.

LETTER FROM AN OCTOGENARIAN.

DEAR REVOLUTION: I am over 81. Hence my hand trembles in writing; but it gives me pleasure to find that the female part of mankind are beginning to take an interest in national affairs. This is natural to a native of Wales, the land in which I was born, February 12, 1789, and landed in this city July 18, 1801. But still I am master of my native tongue, and an author of a book entitled *Letters on Welsh History*, published in this city, 1852, and highly spoken of by learned men in Wales.

The Welsh laws were in force till 1544, when the principality was united to England, although the bipeas who were kings of England were also kings of Wales from 1283, but the laws and Parliament of England had no authority in Wales till the union in 1544.

Until the Union with England all the men as soon as they had a beard, and all the married women had the right of suffrage. The men were voters till they had a beard; and while the ladies voted they had the best government that was ever on this planet; for every family had five acres of land free, as its natural right. Ministers of religion, whether Druid or Christian, had five additional acres as the privilege of their calling. So, also, qualified public teachers and men of the primary trades, viz., smiths, masons and carpenters. All other crafts were considered private employments. All that pertained to the family, trade, or profession, were exempt from levy or sale on any claim of debt or fine. Even foreigners, before being citizens, had a right in three things, viz., their wives, their children and their movable goods. No law was ever enacted in Wales to decide what was true in religion; hence the Welsh never made a martyr. There were three burned there under the English laws in the time of Bloody Mary. The Welsh national motto was,

"The Truth against the World."

but they never enacted a law to decide what was true in religion, nor ever admitted the doctrine of the Pope's supremacy. If a man was so foolish as to receive such a dogma, he was free to do so, but I never saw a Welsh Roman Catholic.

Some suppose that women would be degraded if they had the right to vote; but I believe the elections would be elevated if the women voted, especially the married women, and all the rest of the female sex except those of ill-fame; though there are among the men, those who are as unworthy of the ballot as any of the female sex, however degraded they may be. I believe if the women could vote, they would compel our good "Uncle Sam" to devote one square mile at least in every township to free homesteads, and hold such tracts so as to give in towns and villages one-fourth or one-half an acre, and reserve the balance to supply the rising generation, under certain just regulations.

Women are kind of free homes; free from landlords, and if Anne doan women had the right of Suffrage, I am much mistaken in them if they would not make their influence potent for public good. For a quart of an acre of land in a town could afford room for a house, and with a little care in cultivation would produce \$100 worth of fruit and vegetables annually.

It was a fundamental principle in Welsh laws that the end of all government was the security of life and person, the security of possession and dwelling, and the security of natural rights.

Go it, ladies, till every family in the land has a free homestead, for the prophet Isaiah predicts a time when one man shall not plant and another eat; nor one build and another inhabit.

SAMUEL JENKINS.

No. 112 North 6th street, Philadelphia.

THEY HAVE STOPPED THE REVOLUTION.

THEY HAVE STOPPED THE REVOLUTION, I suppose from the fact that I have not paid this year's subscription. I am sorry, as I would as soon do without my dinner as that paper. [Sighs, from the peculiar condition in which I now am, I must, for a time, submit. For the welfare of the unborn I will yield. I have no money at my disposal, and cannot get it unless I go to my husband's store and take it. In plain words, I would have to steal it, and that I must not do until I will injure none but myself by the act. But experience has brought me sufficient heart-harrowings to teach me how necessary self-control, under the most difficult trial, is, to one, about to become a mother. I am conquered, but not subdued, and I will yet have THE REVOLUTION.]

Such were the words of a lady of wealth—a thinking, progressive woman, appreciating the effort made for woman's enfranchisement. Sad, heart-rending is her story—the old story—blighted love, tyrant husband, offspring—well, read and judge for yourselves:

At the time of my marriage, I had in my possession something over one hundred dollars, which I had saved by standing in a small dry goods store, and which was expended in goods, as far as it went, after I was married. By this means, and obtaining credit of a wholesale dealer, with the proviso that he should be paid every week the net profits, taking out only absolute expenses. In this way he would soon have been paid, and thus we were able to obtain a fresh supply of goods every week. My husband said to me one day, that he wanted to keep back a certain amount of money every week until he had saved enough to send for some of his people in Germany, for he was a German by birth. I answered, "O, do not do that; have we not given our word that we would hand over to Mr. ——— every week all above the expenses of the house? This would not be honest." "Do as I bid you," said husband. "But, said I, I shall not feel right to do so. I shall feel as though I was stealing, and not only so, but shall feel on every occasion that I am telling a downright falsehood, for he has demanded of us that we pay him every week the net profits." "Do as I bid you," said husband. "Who is master here? You or I? I have made up my mind to do this, and it has to be done." Thus was I compromised and compelled to obey. At the end of twelve months I gave birth to a boy, a fine and promising child, who is now about nineteen years of age, and a fine-looking youth, but who is addicted to the most miserable vices, viz., lying, stealing and licentious habits. At a very early age, he was detected taking money out of the store, and continued to do so, notwithstanding

the severe punishment he received for the offense. He would always tell falsehoods. He could never be relied upon, and from the severe treatment he received he ran away from home and joined the army which went to Texas. For a long time we knew not what had become of our wayward boy. At last we received a letter from him. I remember being present on one occasion, about two years ago, when the postman brought a letter, which proved to be from him. It was brought into the parlor to the mother, and as soon as she read the postmark, with face all aglow, she tore open the seal exclaiming, "It is from my boy." The letter contained some kind words to his mother, a drawing of the camp, the sentinel, the camp fire, around which a few of his comrades were seated. A lone soldier, seated on the ground by the stump of an old tree, attracted our attention. He was reading by the glimmer of the fire a letter from home. He was just in the act of taking from his pocket his handkerchief to wipe the tear-drop which was standing on his cheek. "There," said the mother to the boy's father, as she wiped the tears from her eyes, "there is talent; just look at that! I have often told you that there was talent in that boy. He will come out all right by and by; I have always thought he would. I have never despaired of him; you know I never have. See what a kind letter he has written to me, but not one word to you! He says he longs to come home; that he wants to see me and his little sisters and this darling babe, which he has named Charley, by my permission. He says, too, there is no way for him to get home yet, as the three years for which he enlisted are not up; he has almost one year longer to serve, and then he will come home. He hopes all, then, will be well and things go on right. This is the sincere wish of your lonely boy, dear mother."

The father said, "We will see, we will see," as he left the room. Sure enough, we will see, for since the time above-mentioned, eight two years have elapsed and the absent boy has returned. For a time he did well; he served as clerk in the establishment, which, of course, is in the name of the father. The mother is not known in connection with any of the property, although she was the principal one in its accumulation from her persistent energies, industry and economy. But the husband does not fail to let her know that it is all his, that he is the man and the master, while she has not the price of THE REVOLUTION at her disposal, unless he first wills it. With regard to the son, his old tricks have returned, and the wayward boy is the victim of the old habits which have well nigh broken his mother's heart. Can you not, I said, talk to him in a manner which would have the desired effect?

"My friend," said she, "I have left nothing undone that I thought was well to do. I have done everything; I have got down on my knees to him, begged, plead with him, and the dear boy has cried, told me that he had often tried his best to do right, that he had made up his mind time and time again never to do wrong any more. Still his resolution has failed him, and he has done that which he knew to be wrong. And, said he, 'O mother, it is of no use for me to try to do right.' 'Yes, my boy,' said the mother, 'keep on trying to do right and be a good boy, and I will help you.' And, as she arose half-dressed in manner, she said to me, 'I curse the conditions which have made me the means of bringing into this world a being so dear to me, and a noble boy, for all he is the

slave of these miserable vice—what the end will be, I know not."

We shall ever experience similar conditions, until man relieves woman of this mastership, which he now holds, and ever has held, over her, and she be allowed the blessing which is hers by right, in common with all humanity, which is—to be a free and independent being, and thus allowed to act according to the dictates of her own soul.

ANNIE L. Q.

COMPARISONS.

DEAR REVOLUTION: Our friend Abbot of the Toledo Index publishes one of the best of papers, and means the fullest justice to woman; but his comparison of April 30, in criticism of Mrs. Stanton, is somewhat at fault. He fails to see that the supposed analogy of the half-paid claims of negro or foreign votes to the exclusion of women, is like the legs of the lame, unequal; for the basis of the analogy is changed when the negro votes become a large part of the power to pay or not to pay the woman's claim. The personality of the power to do is no longer the same who paid the first \$500 of the \$1,000; and if more prone to fetish or bible worship, may more distinctly claim to have the bible and the Lord on his side to "repudiate the other \$500."

Moses to the right of them,
Paul to the left of them.

To flank the five hundred—

for the half-paid bill has destroyed the reciprocal relation; and the large access of living voices in male votes becomes the controllers of the dumb factors in the sum to say whether these shall or shall not be counted in. What if the newly added male votes prove to be the dragon's teeth to spring up as armed warriors against the voteless and powerless to help themselves? The negro had been left out in the cold as "cursed be Canaan;" but already some of the negro clergy are claiming that the bible decides against the woman. This is not very encouraging for the woman's half of the \$1,000; and unless "Canaan" should serve the Lord by "Cursed be Eve," Mrs. Stanton would claim for her sex the equal right to be heard in the premises with equal voice or vote, and not to be shut out of the kingdom by Hebrew mythology.

C. B. F.

MAN VERSUS DRESS.

THE New Orleans Picayune says:

The wife of Mr. Emile Olivier, the Prime Minister of France, has availed herself of the propitious moment of rapid political changes to use the influence of her station to effect a great revolution in the *Modes des Paris*. The result will be to banish the Eugenie style of profusion, and replace it by one of simplicity, cheapness and modesty. Men of moderate means are no longer to become the victims of the extortionate prices of fashionable milliners at Paris, or, as we sincerely hope, in America either; but we fear that some of the leading fashionables at Paris and other European capitals may stand out against this Olivier purism in dress, and that their course may be followed by their silly sisters at New York and other American cities, but it ought to enlist the sympathy and hearty support of every woman who remembers that modesty of dress and deportment is the greatest of those charms which enable the sex to command masculine admiration and respect.

Some of the greatest reforms have been commenced, carried on and completed by women, and, to me, it is incomprehensible why our dear, good, pretty girls and women will persist in distorting themselves by adopting every style, no matter how ridiculous or inconvenient it may be, which some smart, foolish, or faded woman

of large purse, but correspondingly small brains, has invented to cover her deformities. Now, I like dress, rich in texture, prettily made, well-fitting, tasty, harmonious in contrasts—but why in common sense must one lace almost to death, be laden down with a small dry-goods store in shape of foundation for dress, satin folds, satin frills, several yards fringe, ditto lace, ditto bows of ribbon, ditto buttons, bangles; bonnet, foundation thereof, several flowers, ditto feathers, ditto lace, ribbon, etc., etc., making in total combination, big head, wasp waist, and intangible ruffles, fringes, folds, anything but admirable to a truly artistic eye? No, little creatures, learn that one glance from a bright, sparkling eye, smiles from naturally rosy lips, healthy complexion, added to cultivated brains, (for all women, especially Americans, are proverbial for intellect and good sense), sway a power over the hearts of men more potent for good or evil than that of all the crowned heads put together. From my heart I wish that my sex—so well adapted to beauty, so graceful naturally, possessing such vast resources for pleasing—would step out of the shackles of fashionable display, and not distort their true worth. And, above all, dear sisters, realize the awfully important part you all must, do take in the drama of life. You can be angel or demon; wave or lose, elevate or degrade, simply by a word or look. Lead a life of aspiration, energy, true love, ennobling influences. Dress nicely, but naturally. Fit yourselves for good wives, good mothers. Force men to respect, to look up to you. All is in your own hands. You are responsible not only for your own future, but that of mankind, by your example.

Blessings on Mrs. Olivier. May her noble example find many followers. May we also step out boldly and "dare to do what all of us women feel to be right, true and noble."

IDA FRANCIS LEGGETT.

PROGRESS IN MAINE.

DEAR REVOLUTION: I must congratulate you on the progress of your opinions throughout the land—I might say, throughout the world—since that is no world for honest men, where they do not prevail.

This triumph in the House of Commons, by a vote of 124 to 91—in favor of Woman Suffrage, following petitions from one hundred thousand women ought to be a conclusive answer to the everlasting inquiry, whether "any of the Rulers or Pharisees believe."

Before I proceed to give a sketch of our doings here in Portland, let me ask you to correct two or three errors—trivial in appearance, but worth correcting, nevertheless, which I find in my last. For "we have met for consultation only, and for organization, speechifying," etc., please say and not for organization, speechifying, etc.

On p. 278—for "compliments," please say complaints. Let me add that your printers, in making a rare show of my "correction," have done just what all do, though I print the word, as I did for you. The hieroglyphics I send you, sometimes, are not easily deciphered, I acknowledge, but, nevertheless—etc., etc., etc.

At the last meeting you had an account of, on finding nobody prepared to accept my public challenge for debate, I proposed to give a lecture, and the next day published the following notice:

WOMAN SUFFRAGE—A NATURAL RIGHT.—*Mr. Editor:* Allow me to say, that for the purpose of bringing the

controversy about woman's political rights, to a satisfactory issue, I propose, on Wednesday evening next, to maintain the following propositions—against all comers:

1. That the right of suffrage is a natural right, incident to, and inherent in, every rational being.
2. That Woman Suffrage is provided for in the clearest and most positive terms by the Constitution itself.

N. B.—Admission free.

JOHN HALL.

And lest we might be overwhelmed by the rush of people anxious to judge for themselves, I secured the Senate Chamber, so that if we should happen to be overcrowded in our little room below, we might adjourn. But I did not advertise—no handbills were issued—no posters—and, up to the last hour of the week, only one of our papers happened to mention, by the merest accident, what was coming off, so that we had only thirty or thirty-five at the most, instead of the "great congregation." What a pity! But then it was no fault of mine. The loss was theirs who didn't come.

Nobody having taken up the glove—or the cudgels—of course I had to do all the talking myself; and not only to demonstrate my two propositions, but to answer every objection that had been urged at other meetings. This took just one hour—a much longer talk than I was ever before guilty of.

And the consequence was, that while one of the two or three *itemisers*, who report for the newspapers, took the liberty of saying that "some twenty women—about half wearing the garb of females—which was very funny, considering the subject under consideration, were treated with a very wordy argument, which occupied the whole session." The popinjay!—as if a constitutional argument, with abundant illustrations, could be made without words; or with pantomime and face-making! While another young whippersnapper, excuse my candor, declared in almost the same language, that the third meeting called out an audience of about twenty, one-half of that number being clad in the habiliments of females!—the jackanapes!—quite a remarkable coincidence, it must be acknowledged, both of language and opinion, among these purveyors of the press; and that I "took and kept the floor"—as lecturers are somewhat in the habit of doing—till the clock struck nine.

Although "I would not wear my strength away in wrestling with the air," still, I had to answer those who, while they almost conceded the right, denied the expediency—and even the value of Suffrage to woman herself.

When asked what a man would forego his right for, however he might abuse or neglect it, the adversary has evermore had "nothing to say."

But women do not want to hold office, or help make laws. Then, of course, they will either vote for men, or not vote at all.

But women are a privileged class—they are the aristocracy of nature—a perpetual aristocracy.

If so, how happens it that the very men who say this, are never found wishing themselves women, while we are constantly meeting with women who wish they were men, and even girls who wish they were boys.

And Mr. Payson, the eldest born of Dr. Payson, our once celebrated preacher, says: "I believe many who are now so eager to bestow upon woman additional rights (though I question their use of the word) would in the end bewail the results of their own action, just as certainly as they would throw over the hedge the flower that has lost its delicacy." Here we have another begging of the question. If women were only something to smell of, or sniff at—as the whippersnappers of the press evidently believe—or even to look at—one might confess the

analogy; but as they are something better—something higher and holier, and meant for the everlasting companionship of man, I do not see why they should be cast "like a loathsome weed away," whenever they are admitted to such companionship, in a higher sense.

Again—it had been vehemently, and somewhat plausibly urged, and over and over again, by both writers and speakers, that woman's sphere was already large enough to employ all her faculties, and strengthen all her capabilities. To which I answer—so said all the men before women wrote books, or taught schools, before they entered the ministry, or lectured, or practiced medicine, or went into the Treasury or the Post-office, or trod the stage, or became professors or mathematicians; but—in all seriousness, I ask, and I beg the attention of our adversaries of both sexes, and of all sexes—if women have ever failed—*ever*—in any field to which they have been animated by the consent of man, or by the usages of society?

Such was the drift of my remarks—item by item, before I took up the question of natural rights, or entered upon the constitutional argument; and after I had finished, within the hour, one of these reporters—reporters, indeed!—makes me "beg pardon, for taking up so much time. But I did nothing of the sort. I only thanked my hearers for their attention, and proposed an adjournment *without day*."

After disposing of these and some other preliminary questions, I undertook to show, as I had promised, that the right of Suffrage was a natural right, and not merely a political or civil right, growing out of the constitution of society; for what, after all, was the right of suffrage, but a right to our own opinions, the right of private judgment, so sacred in religious matters, the right, in a word, not only of holding, but of expressing, and, if need be, of enforcing our opinions? And that if man had this right, as incident to his nature, so had woman; for God had acknowledged it in both, from the beginning and made no distinction between them; and if he had it not, as a natural right, or by inheritance from the Father of our spirits, at birth, it must have been a conceded or acquired right. But conceded by whom?—acquired how? Was it the gift of God—or of woman? But when? and where? and how? Or was it *assumed* by man, without the consent of woman—a power usurped by man, because of her inferior bodily strength? But "all governments derive their just powers from the consent of the governed." Where, then, is the evidence of woman's consent to forego the right of Suffrage for herself and her daughters, forever? And if it were found, could that bind her daughters? Dethrone herself she might, but the title would revive, with every generation?

But again, if this right did not coexist with life, beginning at birth, to be asserted, like the right of marriage, when the need shall be felt, how did it arise? and whence? Could woman grant what she herself did not possess, the right of self-disqualification and vassalage forever? Could she make over to man her understanding? her conscience? her judgment? her individuality—that which God himself so reverences in the creature? Could she forego her accountability?—or hope to be forgiven, if she made the attempt?

By the very terms of the proposition, infants, idiots and lunatics were excluded. *Rational* beings only have the right. One of our shrewdest men had asked me, at what time the right of Suffrage would accrue to a man visiting England—if it was a natural, and not a political

right. I answered, never until naturalized. Then, why is it not a political right? Simply because, not having been born there, he has no business there, but on such terms as the government might prescribe, while the native Englishman has a native, or natural right, independent of law.

After this, I contended at some length—*demonstrated*, I might say, with a Q. E. D.—that by the use of the word *people* in the Declaration of Independence—"We the people"—and by the express language of the Fourteenth Amendment, which declares that "all persons born or naturalized in the United States, and subject to their jurisdiction, are citizens of the United States and of the State," women are *citizens*, and if *citizens*, voters, with a right to hold office and choose representatives and electors, like other *people*. For if they are not "*people*" nor "*citizens*," nor "*persons*," what are they? chattels, or slaves?

But enough. You must not believe the reporters. They are confederates and conspirators, borrowing each other's jokes and opinions and language, as you see, without shame or compunction. They do not seem to know that unfaithful reporting is untruth, falsehood, lying; that impertinence is not playfulness, nor balderdash sarcasm, nor scoffing and sneering at women, wit; and that to say all in a word, cowardice and treachery are not the only qualifications for a newspaper correspondent or *item*er.

For example, I did not say that women "*should go to war*," nor that they *should* fight. I only said that they were ready to take the burdens with the privileges of man, with all his exemptions, in a time of war, on account of age, or questionable health, or bodily infirmity, and with the privilege, if drafted and passed by the examining surgeon, of sending a substitute as men do; though, if the worst should happen, they might be found on the ramparts like the women of Saragossa, giving their *tresses* for cordage, or serving in hospitals; and then I gave the testimony of a British officer to the gallantry of an African regiment—all women, and black as the ace of spades—fighting like tigresses; and said something about the women soldiers of Dahomey, alike formidable and efficient, and there I leave the matter for the present.

PHOEBE COZZENS ON THE FIFTEENTH AMENDMENT.

At a meeting of the St. Louis Woman Suffrage Association, held last week in that city, an address was delivered by Prof. John T. Hodgdon, after which Miss Cozzens, who had arrived home on the same day from a lecturing tour, was invited to the platform and reported her experiences and observation as follows:

I have just arrived, weary and worn, from a tour in the northwest, and having had but a few moments to wash the dust from my face, I scarcely feel prepared to speak to you this evening. But as the association would doubtless be pleased to hear of the progress of the cause in the State, I will endeavor to give a short sketch of my trip.

I have spoken at Mexico, Fargo and Montgomery, within the past two or three days, to large and enthusiastic audiences. At Mexico they have a flourishing association, numbering some forty or fifty members, and I was particularly pleased at finding so many earnest, intelligent men prominent movers in the work. At Fargo I found a number of prominent adherents to the cause, and a large and attentive audience. The few supporters there, by reason of their influence and position, promise to be a nucleus for the organization of an association. While on my way to Mexico, a delegation from the mayor

and citizens of Montgomery came on board the train to know if I would designate an evening for them to hear an address. I promised to do so, after my arrival at Mexico, but through some inadvertency my letter was misdirected, and when I arrived there, at half-past five last evening, there had been no notice of my coming. I proposed to come to St. Louis and return next week, as I am to speak in that vicinity on Tuesday, but they were fearful something might prevent my return and urged me to stay. A band of music, with transparencies, were brought into requisition to notify the people, and couriers on horseback were sent out into the country. I was quite amused while looking across the fields, to see one or two men on horseback going over the hills, in John G. Squire style, and was told they were part of the couriers. I was also told a young gent left his plough, harnessed a buggy and went five miles to the country for "his girl," and returned with her to hear the gospel for women. (Laughter and applause.) A large audience greeted me at half-past eight, in the Baptist church. The Methodist minister, Father Monroe, who was to preach there that evening, resigned his pulpit in my behalf, showing very conclusively that he and they were not ashamed for a woman to speak in the churches, even on the political questions of the day. We have much to congratulate ourselves on, as the interest is manifestly increasing every day.

One word in regard to the Fifteenth Amendment. It is asserted by some of this association, that I am opposed to this amendment. This is partly true and partly not true. I always rejoice in the freedom of any human being. But I have always objected to it, and always will, on the ground of its invidious distinction, embracing every class of rational beings except women, utterly ignoring those women who have done so much for the cause of freedom. As I sat watching the procession in honor of its ratification, a few days since, various emotions stirred my being. I thought of the centuries of slavery, the agonies and suffering endured by this race, the sunny heads of our soldier boys pillowed on mother earth, far away on southern battle-fields, the desolate hearths and hearthstones, the price of blood and treasure paid by this nation, for countenancing this wrong, and then my mind reverted to the noble women whose voices and labors had done so much for their emancipation, and I thought surely they will be represented here to-day; but, as banner after banner passed me, with the names of Phillips, Douglass, etc., on them, I looked in vain for the name of Harriet Beecher Stowe, a woman who did more for the black race than any ten men, Lucretia Mott, Elizabeth Cady Stanton, who twenty-five years ago were ostracized and hissed out of a British suffrage convention, at an anti-slavery convention in England, who have labored for years for the emancipation of Africa. Abby Kelley Foster, Mary Grew, Susan B. Anthony, and a host of women too numerous to mention, but not one appeared there. I looked for the mention of their names in the speeches at Yanger's Garden. I have looked for them in the celebrations of other parts of the country, but no notice was taken of them. Seeing how unjust the men of to-day are to women's labor and works, one wonders that she is so ignored in all past history! I thought were these noble women, who fought and endured heroically, but the tools for, and instruments in the hands of the male leaders to place "manhood suffrage on the highest pinnacle of the temple dedicated to truth and justice," and shall they now with their marchaled boots of women—the highest type of womanhood and the lowest type of motherhood, how down and worship to subject submission this fractional part of a principle that has hitherto declared itself as knowing neither bond nor free, male nor female, but one perfect humanity? (Applause.) And now it is proposed, after opening the flood gates and letting in a still greater male ignorance, to submit the question of Woman Suffrage to the people. We men have now to touch the very lowest depths of our political humiliation. The Lucretia Motts, Leticia Marie Childs, Elizabeth Cady Stantons are to crouch like abject beggars at the feet of all these chafes and types of ignorance and ask to be condescendingly recognized as rational beings. They are to, and at the hands of these men the privileges of free-born American citizens. (Applause.) The Republicans of yesterday very truly say, it must result in an overwhelming defeat, as all the lower orders of French, German, Swedish, Germans, etc., will vote against it, and it is merely a device of the politicians to get rid of the question. But, ah! they little know when they have to deal with, for "when a woman will she will, you may do and on it," and I am glad that the bill in our legislature proposing the same thing was defeated.

And I would say to every woman here to-night, in every feeling of self-respect and personal dignity, resist not and every act that is based on the false and impious assumption of superiority of sex. To every woman, I

would say: See to it, oh women, that you reverence yourself; and, as Anna Dickinson truly says, let no man take thy crown.

THE WORKING WOMAN.

A city correspondent writes to us in reference to work for women as follows:

There is one class of work, namely type setting, that is eminently suitable for woman; its strain upon the intellectual or physical strength is no greater than sewing, and it does not conduce to the many diseases that seamstresses are subject to. That women are fully competent to this work, is proved by the fact that they have been, for years, successfully employed by the Harpers, and—with the exception of the offices of the daily morning papers, where their physical education has not left them the strength to endure night labor—in nearly all the book and paper offices in the city; and the work that they are able to do equals both in quantity and quality that done by men.

There are three large printing establishments in New York. The Tract House, in Nassau street, the Methodist Book Concern, in Mulberry street, and the Bible House in Eighth street, which are owned and supported entirely by donations made by the religious community, par excellence, of the country. In these establishments, bibles, hymn-books, tracts and religious works are printed in immense numbers.

The work in these establishments is of a quality highly remunerating to the artisan, and a situation in one of them is regarded among printers a *bonne bouche* not to be relinquished even at the command of the powerful National Typographical Union.

Now I have seen women compositors, absolutely beg with tears in their eyes, for work, which they offered to do at a price far below its market value, that they might keep the wolf, hunger from the door, and I have known these women to apply at these religious establishments for work, and be answered, "We do not employ women." There is no pretence that she is not competent, for she has proved that she is, but simply "We do not employ women." During the last few years, the writer of this article has applied more than once at each of these establishments for employment as compositor either for her herself or friends, with the following result:

"We do not employ women."

"But why?"

"We have men enough to do our work."

"And are women to starve or do worse, simply because they are women?"

"H—m. Well we are not very busy just now. You may leave your address, and if we want you, we'll send for you."

So the woman goes home, and if she does not succeed in finding work elsewhere, she waits and hopes to be "wanted," but the months roll by and the years come and go, and she is never sent for.

Let these religious printing establishments whose sole aim is to please heaven, apply their ounce of prevention—let them, while preaching purity and virtue, "suit the action to the word," and by opening their doors to women, in a class of work so eminently suited to them, and by paying them the same wages for the same quantity and quality of work they pay men, not before the world an example of enlightened, consistent Christianity.

I do not wish to deprive the men of any particle of their just rights. As I cry out against the exclusion of women in favor of men, so

would I condemn equally the exclusion of men in favor of women. I claim for women simply an EQUAL RIGHT with men to employment there.

A WOMAN COMPOSITOR.

These large religious publishing houses are nearly all of them supported by charities, to which women are not only the largest contributors, but the principal supporters, and to exclude women from work in them, which they are particularly well fitted to perform, is an insult to their constituency, which is, to say the least, very bad policy. It may be said that they do employ women to a large extent—true, but it is as book-folders and book binders, at wages which men would not accept. That is the reason the work is given to women.

Women type setters cannot work so well at night for many reasons, and are therefore excluded from competition with men upon the great morning papers, but tract and book work which can be done in the day time, they are perfectly competent for, and as it is remunerative, is all the more desirable. Give them a chance, and thus reduce the number of needy women, and necessary for midnight missions.

"THE RIGHTS OF CHILDREN."—An interesting event of the past week was the lecture of Mrs. Celia Burleigh upon the above subject, at the hall of the Young Men's Christian Association, corner Twenty-third street and Fourth avenue. The announcement drew a large and brilliant audience, who listened with delighted attention to Mrs. Burleigh's clear and admirable method of presenting and illustrating her subject. Starting with the child's first right to be "well born," she proceeded to show how closely the child's rights are associated with the parents' duties. She strongly disclaimed the idea that the child is mere dough, to be molded according to the parents' will; asserted its right to its own individuality, and the duty of the parent to act simply as guardian and teacher, not tyrant. She insisted on both boys and girls being taught whatever is useful for them to know, the boy to sew on his own buttons, the girls to handle a chisel and work in the garden.

Mrs. Burleigh is a most graceful and pleasing lecturer, fine and stately in figure, with a face of singular beauty and refinement, and impresses her audience at once with the perfect sincerity, truth and purity of her own personality. She has entered the lecturing field, we understand, as a profession, and will undoubtedly prove one of its most brilliant and valuable acquisitions.

FOR THE REVOLUTION.

THE SWEET SIXTEENTH AMENDMENT.

Down, down went the error that dared to proclaim

Human bondage the chief corner-stone of a nation.

Up, up with the banner in Liberty's name!

Full freedom for all is our country's salvation.

Then release every thrall! GIVE SUFFRAGE TO ALL!

Through this heaven-blessed land let Justice call!

And the striped and starred banner in glory shall wave

O'er a nation that Women is watching to save.

J. B. WILLIAMSON.

Constitution Hall, Michigan.

MRS. M. E. JOSELYN GAGE IN WATKINS.—The Watkins (N. Y.) *Express* of last week reported Mrs. Gage's lecture there to the following effect:

Last Friday evening a portion of our citizens had the pleasure of listening to a lecture by Mrs. M. E. Joselyn Gage of Fayetteville, N. Y., upon the subject "Women in Ancient Egypt." The lecture glided wistfully and liberally from the pages of history, and the arguments of tradition, running far back into the early ages; and

depicted the exalted state of power and privilege awarded to women, as ruler, priestess and patron of arts and industries among the Egyptians. Examples of genius, talent, ability, and attainment were also cited from the actualities of modern times, and our own country; all of which were woven into an argument, the general drift of which was in support of woman's status for, and right to, a more prominent, responsible and recognized place among the workers of the world. She was shown to have done great and praiseworthy things for the human family, the credit of which was wrongfully awarded to her brothers; she was declared able and willing to do other and noble deeds in her own, and other's name; and the privilege to do so, and be allotted her just portion, was cogently and eloquently claimed.

FOREIGN.

GOOD NEWS FROM ENGLAND.

The cause of Woman Suffrage is moving gloriously onward in England, and success seems now not merely a question of time, but of very short time. In the House of Commons, last Wednesday night, 5th inst., Mr. Jacob Bright, after presenting a petition for Woman Suffrage, moved the second reading of the bill removing the disabilities of women with regard to voting. He said, even if the bill was adopted, there would be but one female to nine male votes. Mr. Sykes, from the fact that the petition had nearly 100,000 signatures, interred that the movers were in earnest. Mr. Fowler, Mr. Hope and one or two others, offered feeble opposition, but Sir E. W. Dike said he had as yet heard no valid argument against the bill. There could be none in a country where women, who had to make speeches, filled the throne. Mr. Playfair argued from the state women had in property, business, legislation and taxation their right to vote. Opportunity should be offered to ascertain whether or not they cared to exercise the right. Sir G. S. Jenkinson was unable to see why women like Miss Courts should not vote. Mr. Munz referred to the case of a woman who had an income of £20,000 and could not vote, while her groom and gardener could. Mr. Bruce thought the instance of the Queen inappropriate, unless officers as well as votes were given to women. The House divided on the proposition, "Shall the question be now put," and it was adopted by a vote of 124 yeas against 91 nays. The announcement of the result was received with enthusiastic cheering, and the bill then passed to a second reading.

Verily, our victories are coming thick and fast. The voices of women jurors in the youngest civilizations of the far west have scarce died upon our ears, ere they are echoed back by 100,000 petitioners in the British Parliament, to which the true noblemen in that body have at once justly responded.

Mr. Scourfield, in seeing no proof in the 100,000 petitions that women demand the Suffrage, reminds one of Horace Greeley in the Constitutional Convention of New York. In the face of all the petitions rolled into that convention, his excuse, for his adverse report, published in the *Pull Mail Gazette*, was "that the women of the state did not desire the Suffrage." It would be well to inform Mr. Bruce by the next steamer that on this side of the water women are demanding offices as well as votes. They propose to fill all those easy places with good salaries, where so many nice fat old gentlemen are comfortably ensconced to-day, doing nothing but twist their thumbs, first one way, then another. The "veteran arguments," rehearsed by Mr. Fowler, must have been amusing, and ridiculous, the same, no doubt, Bushnell, Hatfield, Hol-land, Todd and Greeley give us (ad nauseam)

in the United States. Our Proprietor should send three cheers, by the ocean telegraph, to Jacob Bright, and the 100,000 petitioners.

COMMENTS OF THE PRESS.

"GOD SAVE THE QUEEN."

While it is interesting to note the manner in which the leading New York journals comment on the great victory the friends of Woman Suffrage have just achieved in the British Parliament, it is pitiful to contemplate Mr. Greeley in contrast with his confederates of the press. Would that he had enough respect for his own mother, wife, and daughters, to say nothing of himself, to be silent on woman's enfranchisement until he can treat it as a dignified, christian philosopher should treat so grave and momentous a question!

From the N. Y. Evening Express.

A WOMAN'S VICTORY.—The friends of Woman's Rights have just won a great victory in the British House of Commons—the bill legalizing Woman Suffrage having passed to a second reading there by a vote of over two to one, thus rendering its final passage morally certain.

We Americans prize ourselves on the "progressive" and go-ahead spirit of our legislation, in contrast with the ultra conservative and slow-going British Parliament; but here, at least, is an instance where Parliament has outstripped Congress, and Old England gone right straight ahead of Young America.

We repeat it—the women have won a great victory, and the *Express* congratulates them accordingly.

From the N. Y. Times.

Although a bill for enabling women to vote in England has passed a second reading in the House of Commons, the final success of the measure is by no means probable. The limited number of members who voted—215 altogether—shows very plainly that the subject had not excited general attention, and that the division was left unnoticed by the party "whips." Wednesday is an off day in the House of Commons, and measures of this kind can generally be pushed on a stage by good generalship on Wednesday afternoons. The real test will be on the third reading of the bill. Only one member of the government—Mr. Bruce—appears to have spoken in the discussion, and he seems to have been opposed to the principle of the measure. If the government wished to kill the bill, the advocates of it would stand no chance. In any case, it is quite certain that the House of Lords will not pass it at present. But some such measure cannot be refused, whenever it becomes evident that the majority of women demand it.

From the Globe and Press.

This morning's news from England looks very much as if Sir Charles Dilke's expectations, as we mentioned in yesterday's *Globe*, in relation to the Woman Suffrage bill, would be realized. He thinks he can carry it through Parliament, and yesterday the bill passed its second reading, amid cheers! One hundred thousand women of Great Britain, including the most wealthy and intelligent of the land, have petitioned Parliament for the right to vote! Does that look as if the women were not in earnest? We put this question to the women of Oberlin and Peoria; to Mrs. Dalgreen and Mrs. Sherman. The *Tribune* may continue to sneer at this movement, and other journals may laugh at Mr. Julian's Sixteenth Amendment; the result in the end will be the same. Great Britain may enfranchise her women first, but the United States is sure to grant Woman Suffrage sooner or later. Is it not an insult to the intelligence of the age that women in Boston who pay taxes on fifty millions of dollars cannot have a voice in relation to the manner in which those taxes shall be appropriated, while the ignorant, whiskey-bloated foreigner, or the field hand of the South, may go to the polls? A lady in England with an income of eighty thousand pounds may not vote while her groom smokes. Mrs. Oady Stanton may not go to the polls, while such men as Charles H. Davis and Hugh Hastings can! We charge that the Massachusetts representatives, and the editors of the *Burlington Free Press* and *Montpelier Watchman* are moral cowards in opposing this movement. They are actually afraid of the introduction of a purer element into politics, fearing that they will be obliged to take a back seat. The English House of Commons has thus far not American State Legislatures a good example. As Sir C. W. Dilke says, we have as yet heard of no valid arguments against the Woman Suffrage Movement. And we read the *Tribune* daily, too.

From the N. Y. World.

WOMAN SUFFRAGE IN PARLIAMENT.—Doubtless the "victory" for Womanhood Suffrage in the House of Commons will be the theme of infinite gratulation by the suffrage-seeking persons who are to assemble here next week in convention.

But lest that body should, in the exuberance of its joy, go the length of enumerating its children of political franchise prior to their incubation, it is proper to point out to it that the bill which has passed to a second reading, in a thin House, by a vote in which, we may be tolerably confident, its advocates were represented nearly in their full strength, and its opponents by a very inadequate section of what must be their whole number, has not by any means become the law of England, and that, if it had, it is not at all the sort of measure which they are agitating for the enactment of in America.

There is many a slip between the second reading in one House of Parliament and the final passage in both of a bill which appears to be socially so revolutionary, though in a purely political sense so nugatory, as this. The division indicated that less than half the House was present. There are possibly in the whole House twenty thorough-going advocates of the extension of the Suffrage to women. Of the remaining one hundred and odd who voted with them it is much more rational to believe, as the tone of the debate, so far as we can catch it from the cable, authorizes us to do, that some were actuated by a wish to hear the subject debated, and others by a spirit of levity, than to believe that the majority of Englishmen are prepared to contradict in practice their own most cherished prejudices for the sake of that logical analogy and that theoretical symmetry which the promoters of the bill seem to have mainly in view in urging it. To predict that such a bill will never, upon the compulsion of logic alone, pass a Parliament of the Englishmen of this generation is to hazard nothing.

But what should chiefly restrain the exuberant joy of our sisters is that the bill has recommended itself to such members of Parliament as have been persuaded to vote for it by the absence of all those properties which would, in their eyes, give such a measure its chief value. The bill does not alter or enhance the rights of married women at all. It leaves the *femine consort* precisely where she is left by the common law—as having no legal existence independently of her husband. Virgins and widows can vote if the bill should ever become a law; but matrons are left in their present predicament. Yet it is the woes of married women which have formed the chief burden of the complaint of our own Equal Rights Association and Woman's Parliament. These woes are alleviated by the statutes of this state to a mildness far beyond what remain the medieval rigors of the English law. And yet our own matrons—those of them, that is, who feel moved to proclaim their wrongs through newspapers and from platforms—although thus blessed above other women, uplift their querulous voices, as in the case of their legendary prototype, who was provided with ample comestible and bibulous, as they with legal, necessaries and luxuries, and of whom it is nevertheless related that

"This old woman would never keep quiet."

What can we expect of the consistent seeker for Suffrage in New York but that she should spew out of her mouth as a thing neither cold nor hot, the bill ostensibly in behalf of her sex which has been introduced in Parliament, and denounce the mover of it, Mr. Jacob Bright, who made it a merit in his bill that under it "there would be but one female to nine male voters," as a recreant and a traitor.

We scarcely ever hear a complaint of the present system of things which does not proceed upon the oppression of wives by husbands. But the heartless husband who figures so prominently in *The Revolution*, and whose delight and occupation it is to persecute, oppress and trample upon the wife of his bosom, is left at liberty by this bill to pursue those practices with the impunity which now attends him. The married women have neither actual nor virtual representation under a law which extends the Suffrage to unmarried women. Nay, their case is worse than if they were left exclusively at the mercy of men. For the unmarried woman, at the time she attains the legal majority of man, is already passing from the marriageable period of woman, and a few years more will convert her into an inveterate old maid, and nothing is more notorious than the persistent and vindictive persecution with which the ancient virgin embitters and maligns the character of the married of her sex.

It is awful to think what would become of our own champions of a stricken sex if such a measure should pass an American legislature. Two women are grinded

at the mill of *THE REVOLUTION*. Miss Anthony would be taken to purify the polls or to enlighten the legislature, and Mrs. Stanton be left to rules horrid clamors, despair and die. The collieries would devote her faculties, so vote or as legislator, to winking her presence upon the hated race of matrons. And the last state of that married woman would be worse than the first.

Let not our sisters be too forward to celebrate the Parliamentary friends who thus keep the word of Suffrage to the ear but break it to the hope.

From the N. Y. Tribune.

Wyoming need not be the last resort of the aggrieved sisterhood. Great Britain is suddenly become a favorable field for their demonstrations, and in view of what the Commons did yesterday, we expect we will not see we hope to see our more noisy agitators turn their attention to these pastures new, as they lately did to others away out West. But we tremble for the result of their appearance there. Will it not be as disastrous as in Missouri and Wisconsin, where the fair chances of the gentle sisterhood were completely ruined by the advocacy of their ungente leaders?

DUBLIN SOCIETY FOR WOMAN'S SUFFRAGE.

The lecture of the Franchise for Women which was given by Mrs. Fawcett, at Molesworth Hall, Dublin, on Monday evening, April 18th, under the auspices of Miss Anne Isabella Robertson, was a great success, and amply showed what a high position the movement in favor of giving the Suffrage to women has attained in Dublin, through the able and judicious advocacy of the talented Miss Robertson, whose influence has dignified the question so much in Dublin. Molesworth Hall was crowded to excess—every nook was filled with an influential and interested audience, among whom may be mentioned Sir Joseph Napier, Baronet, late Lord Chancellor of Ireland, Sir John Gray, member for Kilkenny, and Lady Gray, Sir Robert Kane and Lady Kane, Lady Wilde, Sir James Power and Lady Power, Mr. John Talbot Power, member for Wexford, the Provost of Trinity College, and Mrs. Lloyd, Archdeacon and Mrs. Lee, Rev. Dr. Tisdall, Professor Ingraham, Professor Dixon, Professor Fawcett, member for Brighton, Sir John Barrington, etc. Several Fellows of Trinity College were present. Mrs. Fawcett's lecture was warmly applauded. Upon its conclusion Miss Anne Isabella Robertson moved a vote of thanks to her and spoke with her usual grace, dignity and eloquence. Sir Robert Kane was in the chair. Among the rest of the speakers were John Francis Waller, Esq., LL.D., Sir John Gray, Sir Joseph Napier, and the Rev. John Mahaffy. During the course of her able speech, Miss Robertson mentioned how she had spoken to many thousands of the inhabitants of Dublin, separately and individually, in their own houses, upon the question of the franchise for women, thus spreading it thoroughly among the people.

ARCHBISHOP WHATELY, late of Dublin, has a daughter, who is teaching Missions in the work of evangelizing the heathen. Here is some account of her contained in recent letters from the field of her operations.

Having gone to Egypt for health she was struck with the ignorance and deplorable condition of the children, and remembering the example of her father (late Archbishop of Dublin), she determined to bring some of them, if possible, under the blessings of Christian instruction. She began with seven girls and now possesses over a class of eight, while masters teach about one hundred and seventy boys. A daily evening meeting, or Scripture reading and instruction, has been established at this school house, and is well attended by the Copts. On Sunday evenings divine service is held in the same place by two Sisters Missionaries, and a Sunday school for women and girls by Miss Whately. Copies of the

Bible, New Testament, Gospels, as well as educational books, are sold and distributed. Miss Whately and the missionaries constantly visit from house to house, the former having with assiduity studied the use of herbs for the ailing, and often does it fall to her lot to cure some wretched relish of an ophthalmia, or a child of the croup, eruptive diseases, and numerous attacks brought on by exposure, ignorance, or filth. Cordial welcome is now extended to her everywhere, but it has not always been so. She has been pursued by the ruffianly at times and badly misused.

GARIBALDI A WOMAN'S RIGHTS MAN.—By the *Christian Union* it appears that Garibaldi means the women of Italy as well as the men, when he talks, writes, or fights for freedom. He has the superintending of a girl's school on the island of Maddalena, towards which at first there was much opposition. But Garibaldi persisted, saying, "If love of country is to be the ruling passion of our citizens—if to perform their duty is to be their ambition—if belief in a future state as opposed to materialism, now too much advocated, is to form a part of our sons' education, these doctrines must be learned from their mothers' lips." "Give me the mothers of a nation to educate, and you may do what you will with the boys."

For the first girls' school a room capable of seating fifty was taken, but 250 promptly presented themselves, to say nothing of the boys who rushed in asking for books. Finally the plan of opening an evening school for boys was adopted, while the women and girls are divided into companies and allowed to attend school each half a day at a time.

The poverty of Garibaldi prevents enlargement of his plans and he now appeals for aid, there being near his own home and the islands more than eight thousand needing education.

MRS. EMILY FAITHFULL.—The *Exeter* and *Plymouth Gazette* of April contains the following sketch of Miss Emily Faithfull, editor of the *London Victoria Magazine*, and of her address, then just delivered in the former named town:

Miss Emily Faithfull, the earliest, the most consistent and most persevering of the champions in the cause to which she is devoted, delivered her lecture on "The Claims of Women," at the Victoria Hall, last evening, in connection with the *Exeter Literary Society*, before a very large audience. Ridicule and the allegations of extravagance, are the great enemies which the advocates of this movement have to encounter, and Miss Faithfull takes care to afford those foes as few chances as possible. She is scrupulously moderate at all points, never ventures into an extreme assertion, lucid and irrefragable in argument, but avoids forcing conclusions beyond or even up to their limits, and in everything from first to last she guards herself, as far as it is possible, from treading on a prejudice so as to pinch. The ladies could not have a more discreet advocate. Judging from the manner of the meeting we shall say that as a rule the gentlemen were more advanced disciples of her theories than the ladies. She makes a good choice of facts and illustrations, her reasoning is forcible, and her comparisons especially are very telling. She reads her lecture, but apparently knows it almost by heart, she makes use of no rhetorical gestures, but is natural and impressive, and has a voice which, though not powerful, was capable of making itself reasonably well heard in that large hall. It is a lecturer is successful in proportion to the degree in which the subject is not to work, as it were, in the minds of the audience, then this was a most successful address, for Queen street seemed to teem with warm conversation and controversy on various points of the Women Question after the breaking up of the meeting.

PARIS WORKING WOMEN.—The number of working women in Paris is computed at 300,000. The minimum pay of the 60,000 sewing women is 18 cents a day. The dress makers receive 36 cents; the embroiderer 52; girls who work in the shops of customers and umbrellas makers receive 80; the female shoe-binder has 30 some daily, and the glove sewer about the same rate.

SCRIPTURE AND WOMAN SUFFRAGE.

A WRITER asks, in the *Waverly* (N. Y.) *Advocate*, in regard to Woman Suffrage and its advocates, the following questions, and accompanies them with not altogether pertinent comments and answers of his own:

What light do the agitators in this movement assume as it respects the authority of the Bible in its utterances upon the institutions of marriage and the family? Do they base their efforts for the elevation of "woman" to the enjoyment of her "rights" upon the fundamental principles of religion as taught in the Bible?

To which the *Advocate* replies, "and very justly

We do not understand that placing woman upon a perfect equality with men, so far as regards civil and political rights, affects the "institutions of marriage and family," except, perhaps, to place those institutions the more squarely upon the basis of right and nature.

As to the second question, it must depend, of course, on their respective views of what constitutes the "fundamental principles of religion as taught in the Bible." If the doctrine of "doing unto others what you would that others should do unto you" is one of those "fundamental principles," then they do. But why the Bible should be brought in to determine the question of woman's civil and political rights we do not understand, for we find nothing in it which is authority upon the point. A government where the people rule—make and execute their own laws—was unknown to that early period of the world's history. All governments, from Nimrod's down, were of the purely monarchical form, under which the people were stratified on the basis of caste, in the lower of which was woman. She was as purely the subject of man as man was the subject of the monarch, and it was not until a comparatively recent period that she was emancipated from that slavish condition, and acknowledged to have a known personal existence after marriage, to own and manage property, or to utter the convictions of her mind in public. This work of woman's emancipation, like that of slavery emancipation, has always been met with Bible in hand, and the crude and unjust ideas of caste, which had their unjust origin under those severe and absolute forms of government, have always been used as precedents against her.

The supporters of slavery had an experience with their Bible argument with results not satisfactory to themselves, creditable to the book (as they used it), and certainly not to the advantage of the slave system they sought to defend. There are some questions on which the Bibles, creeds, catechisms, and constitutions of men do not necessarily shed light. He would not be held a wise minister who to-day should frame an argument on the Bible in support of witchcraft or slavery. Columbus had Bible by the avalanche poured on him from the infallible Fathers of the Church when he insisted on the true form of the earth; and that beyond the sea there must be another continent. The Church knew better than Columbus, and the church, moreover, was infallible, could not err. But the infallibility to be voted on in the Ecumenical Council, now sitting in Rome, inclines the faith and works of Columbus and the Western hemisphere. The woman question does not need the Bible to determine its merits and claims, and its friends will not act wisely in forcing it into the arena.

A NEW MANIA.—The *Ohio Farmer* is a good agricultural journal, with a Woman's Department (as every agricultural paper must have to be properly conducted), at the head of which stands the name of Mrs. Helen L. Bostwick. Mrs. Bostwick evidently has had farm experience, and so is able to do her work well. She advocates, as has *The Revolution* from its beginning, practical, actual household and domestic work for that class of the population denominated ladies, unless they are true, genuine, productive laborers in some other calling.

She says "the exquisite ladies of America live for a long time laid up performing of domestic duties in perfect abhorrence; they would not for any consideration soil their delicate fingers with dish-water; but for all this if a knowledge of kitchen work should, as of music, become fashionable, or rather be considered an accomplishment, the thin skins would wheel into line en masse."

Mrs. Bostwick rejoices to see that a reformation appears to have begun in that old Green-House of Reformations, Scotland, and quotes the following from a foreign exchange:

A new mania has sprung up among the Edinburgh ladies—not quite a useless one—a fancy to learn to cook. Several of the leading confectioners advertise "cooking taught," and have large kitchens and bakeries fitted up for the purpose. Until recently the classes have only been attended by young ladies who will probably find the use of the practice when they become wives and mothers, but lately the desire to achieve wonders in the culinary department has spread to those who, in all probability, will never see the inside of their own kitchens when they come to rule a household, and duty damels put off their silk attire, their rings, and their adornments, and donning linn dresses and white aprons, become for the nonce amateur cooks. One confectioner goes the length of having bonnets prepared for his students exactly similar to the costumes worn by eccentric artists.

MRS. LINCOLN AND HER PENNSYLVANIA.—Mrs. Lincoln's poverty is chronic. Had her character and conduct been better approved during her residence at the White House, especially while her illustrious husband was engaged in a terrible war to save the country from disunion and destruction, her demand would affect the people differently. As the case now stands, her petition for more pension is not likely to be heeded, the Senatorial Committee having investigated her financial condition in part and reported unfavorably. The committee say:

A recapitulation of her assets shows that the balance of salary for her husband's unexpired year was \$25,000, and that on the 13th of September, 1867, she received as her share of the personal estate of President Lincoln, \$36,768.60 (the same sum being also given to her minor son Thomas), making her total cash assets \$61,768.60, in addition to which there is some unproductive real estate, of which the committee have taken no account. They have reason to believe she also received no considerable amount of clothing, plate, household goods, etc., after the death of Mr. Lincoln, which, in considering her pecuniary condition, should be added to the above mentioned sum. Subscriptions were opened for Mrs. Lincoln, but the committee is not informed what amount has been realized.

The committee further say, in a republican country, where there is no distinction of rank, and where all duties are measured largely by the means of performance, they think a fortune of \$60,000 or one-third of that sum, for a lady, must take her out of those whose necessities, in consequence of the cessation of public service, give them a claim upon the Treasury.

A SOUTHERN paper tells of a man in the vicinity of Cedar Keys, Fla., who has 22 children living. The family subsist principally on fish and oysters. They have never had a plate nor a cup and saucer in their home. In lieu of cups they use gourds and shells. They help themselves to the cooked fish or oysters from a common large dish, and each member of the family uses his or her own jack-knife for that purpose. Those articles of diet are spread on corn bread, which they make themselves, and then they consume the plate as well as the food on it. In this way the washing of dishes is wholly obviated. The family are all healthy, but are more robust than grateful.

THE ECUMENICAL COUNCIL.—Advice from Rome reports that the conservative diplomatic protests made against the Papal programme have powerfully reinforced the numbers and strength of the opposition in the Ecumenical Council.

Of the sixty-two teachers who attended the public examinations at Wisconsin Lake, forty-nine passed and have received certificates of qualification.

The Revolution.

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THE METHODIST ON THE BRAHMO SOMAJ AND AMERICAN FREE RELIGION.

THE Boston *Investigator* reports the disbanding of the Free religious society in Boston, under the pastoral charge of Rev. Rowland Conner. Most of such societies prove short-lived. Even that of Theodore Parker has not flourished in numbers since his death as before, while many of those that sprang up as under its shadow, have long since disappeared. Boston has plenty of religious sentiment, of the most liberal type, but it refuses to be organized in any form, under any name. It need not be. It cannot be. If Liberal Christianity ever becomes fashionable and popular, as has Methodism, it will, like it, prosper and flourish in numbers, but in no more. The *Methodist*, a large and very able paper, last week, paid its respects to the liberal school of religionists in comparison with the new pagan faith now springing up in Hindostan, and represented at present in England by Keshub Chunder Sen, now visiting and preaching there, after this sort:

Theoretically, the Hindoo theists are purer than those of the school of Francis Newman, Theodore Parker, Ralph W. Emerson, and Miss Cobbe. They also cultivate a spiritual life much more earnest and devout.

I have long been pretty intimate with Methodists and the Liberal school of religionists, personally, from Theodore Parker and Ralph Waldo Emerson to many of their youngest disciples in Boston and New England; and though they may fall below the Hindoo Brahmo Somaj in "cultivating an earnest, spiritual and devout life," they certainly do not fall below the average Methodist professors of the time. The *Methodist* goes on to say in further commendation of the Brahmo Somaj:

It is certainly a startling phenomenon that there should appear in the distant East, developed out of Brahminism, a theistic movement more pure, not to say devout and sincere, and incomparably more practically energetic, than any of our English or American rationalistic schools of thinkers.

All this, too, may be accepted as true, but then "the English and American schools of rationalistic thinkers" bear even this comparison quite as well as the Methodists, lay, or clerical. Most of the discipleship of Theodore Parker and Ralph Waldo Emerson were ever outspoken, uncompromising abolitionists, when Methodism was mobbing abolitionists from one end of the country to the other, and rolling slavery as a sweeter morsel under its tongue, than any sacramental bread or wine—when even the northern Methodist conference, after its separation from the *southern*, included eight slave state annual conferences, wherein, on good Methodist authority, were nearly thirty thousand slaves, owned by members and ministers of the Me-

thodist church! The last ten years have fully vindicated the record of the abolitionists and demonstrated the difference between the worshippers of the God of freedom and justice, and the priesthood of Beal who, for three-quarters of a century, made God and the Bible, as well as the Federal constitution and the Declaration of Independence, the servants of slavery and heathenism more dreadful than Hindoo ever saw.

Methodism, instead of contrasting the new East Indian faith, work and worship with the religion of Emerson, Parker and Frances Power Cobbe, might measure it to advantage with some a good deal nearer home. The Brahmo Somaj does not make goods and chattels of its own disciples and members. Methodism did until the religion of Garrison, Parker, Emerson, Lucretia Mott, Abby Kelley and others of that faith and worship, rendered it odious to do so, and some even after that. The Brahmo Somaj extinguishes the spirit of caste. In many parts of the country Methodism, or Methodists, ministers and people, men and women, are still infected with it, loathsome as leprosy. Colored churches, colored schools, temperance societies, Odd Fellow and Masonic lodges are all abounding, as in the most rampant period of slavery. Colored men are judges, senators, representatives, ambassadors and consuls; but long before one crosses Mason and Dixon's line, the sacramental table is seen spread in the *Methodist churches*, to which the black servant of Queen Candace of the Ethiopians could not sit, after he had been instructed, converted and then baptized by immersion, by one of the twelve apostles!

No, no! the Methodist church need not disturb itself about the "purity, sincerity and devotion of English and American free thinkers," or theists, as it sometimes calls them. It is now consummating a reunion of the northern and southern conferences into one General Conference, as in the days of Bishop Andrews and other eminent church dignitaries, who could, and did, all unprovoked, breed, buy, sell and hold slaves. But it does not appear that the southern brethren have particularly changed their views of the system since that hot Sunday in July when, at the battle of Bull Run, Methodist met Methodist in deadly fight and drank their last earthly sacraments. O, how many of them, in each other's blood!

Not that the Methodist church is, or ever was, more deeply involved in the southern iniquity than other large national denominations. Indeed, from the opening of the Anti-Slavery Bazaar, in 1830, perhaps no sect in the country furnished more, or more faithful and brave soldiers and workers in the cause of Freedom. Two divisions, at least, occurred in the connection on account of it, one in 1844, in the General Conference, Bishop Andrew, on account of his marriage with a *Babylonish woman* who owned slaves, being hostile and wedges, and then the secession from the Northern Conference by the "True Wesleyans," who would not fellowship and countenance that great amount of slaveholding in the northern conference, which, as has already been shown, was still perpetrated there. But it was the *Methodist* that presumed to draw comparison between the religions of the new East Indian church and those who commenced and carried forward, through evil and through good report, the moral and religious, not to say political, Anti-Slavery struggle to its present stage, and who are now contending with consistent and

unabated zeal for the full enfranchisement of woman, in which conflict it may be acknowledged with pleasure and pride they have the invaluable co-operation of Bishop Simpson and many other eminent persons in the Methodist connection.

The *Methodist* quotes liberally from the written scripture of the Brahmo Somaj, and places it also higher than the Confessions of Theodore Parker, Frances Power Cobbe and others it named, which proves it either dishonest, or unread, in their writings; and so, wholly incompetent to judge them. And since among other excellent things the new church in India is seeking to accomplish the entire extinction of the spirit of caste, beginning with woman, that shadow of death, which has brooded over and blighted all her hopes, prospects and possibilities for unknown ages, our readers may be interested to read a few brief selections from their most sacred writings.

The true disciples go through a systematic process of training and self-control, guarding against every possible evil, curbing down every little sin as it rises, breaking every vicious habit by constant and unvaried conflict, and employing all available means for the government and purification of the heart. They who simply seek deliverance from sin must go through this process of incessant struggle and self-control. But the soul needs more; it wants some positive vantage ground of holiness where it may abide in peace, safe against temptation. It seeks to be not only not worldly, not immoral, but positively holy. It wants godly life, and this can never be had by the most rigid tension of mental discipline, or the highest effort of human will. Divine life can only be secured by divine grace; it comes pouring into the soul from Him who is its source. This is inspiration; it is the direct action of the Holy Spirit. It is God's free gift, not men's acquisition. It comes not through our calculation or reasoning, not through our industry or struggle, but through prayerful reliance upon God's mercy. It cannot be purchased by our wisdom or our good works. The merciful God vouchsafes inspiration unto the heart which pants after it. Behold the marvellous effects of divine inspiration! It does not, like human agencies of reform, merely lead the intellect to truth, the heart to love, or the will to practical righteousness; but it thrills and enlivens the whole spiritual being of man.

Further, on the subjects of Inspiration, Revelation and Retribution the writings continue:

The human mind has been so constituted by God that certain fundamental truths are intuitively conveyed by it—e. g., the existence and moral perfection of God, the sense of duty, and the immortality of the soul. But this knowledge, again, lies potentially in the human mind, and needs awakening in order to be revealed and apprehended in actual consciousness.

2. Revelation, which "denotes religious knowledge communicated by God to man," is subjective, not objective. . . . Revelation is a state of the mind, a process of intelligence, a truth, an actual fact or consciousness.

3. In a secondary sense, however, revelation, "means an outward objective collection of principles coincident with our natural and intuitive convictions, which renders more vivid our intuitive apprehensions, and aids us in the attainment of truth and salvation." In this sense it embraces a variety of named teaching. . . . Whatever tends to enkindle noble sentiments, remove impurities, awaken faith and bear the will to practical virtue, whatever leads us to know and love the truth as it is in God, is fairly entitled to be called revelation; it is immaterial where it is found.

4. Man stands in imperative need of salvation from sin, but not of salvation from punishment when he has sinned. However entirely God may, and ever does, accept our repentance, he must yet punish us for our sins in order to deliver us from them; and instead of weakly praying to escape his purifying discipline, we should dutifully accept it as the true sign of his fatherly love. Thus the only statement is repentance and amendment: the true salvation is deliverance from sin. . . . To every sinner, even the grossest, the promise of reconciliation hath been made. The arms of everlasting mercy are stretched for the reception of all; the fault is ours if we neglect to have recourse to him.

Space forbids, or more extracts equally interesting, could be given. Our ever vigilant and

invaluable English correspondent, Mrs. Moore, gave a brief, but interesting, account of this new religion not many weeks ago, as our readers may not have forgotten.

To return now to the first quotation from the *Methodist*. It considers it "a startling phenomenon" that such a religion should be developed out of Brahminism, "more pure, not to say devout and sincere, and incomparably more practically energetic, than the English or American rationalistic schools of thinkers." As to whose religion has been most "practically energetic" in America in the last forty years, and whose most approved of God, and already reading most honorably in history has been sufficiently shown. Methodism has been and still is "practically energetic" in a high degree in building up itself. It has compassed sea and land to make proselytes. John Wesley, its illustrious founder, baptized slavery as "the sum of all villainies," and wrote it down accurately in the rules of discipline—a mortal sin! And yet, scarcely had his dust mingled with its kindred earth, before slavery invaded the Methodist sanctuary, seized the pulpit, the altar, the baptismal font, the sacramental table and all the sacred vessels thereon, and held complete possession until Methodist ministers and slaveholders numbered scores of thousands and their victims were counted in the census by hundreds of thousands. The "practical energy" of Theodore Parker and other "Americans of the rationalistic school," was long directed against that "practical energy" which expended itself in enlarging such a religion as that, and the inevitable logic of events has already pronounced between them. That the new Brahmin faith shames the Christianity of America outside the rationalistic school, is indeed true. And that is one "startling phenomenon." Wendell Phillips not long since in a Sunday discourse in Boston, entitled "Christianity a Battle not a Dream," announced the really rationalistic religion of America, and in that and its "practical energy" the Brahmo Somaj will find kindred spirit, and with that will some day meet and mingle into one.

One word as to Rev. Mr. Connor and his Free Religious Society. Two or three circumstances conspired to make Theodore Parker a power in the religious world, for which in some degree the anti-slavery enterprise may be held responsible, or may claim the credit. The anti-slavery discussion had already done much to enlarge the mental, moral and spiritual vision of the people, particularly at the north. Abolitionists held their meetings on Sunday. The church denounced them as Sabbath breakers. That led to the most searching, exhaustive examination of the claim of one day in seven to peculiar sanctity. Anti-slavery permitted women to lecture, even in pulpits. "Pulpit desecration!" in the first place was then heard, and "sphere of woman," too, worse and worse! "But the Bible sanctions slave-holding and slave-hunting, all the way from the patriarchs in the Old Testament, to Paul sending back a fugitive slave to his master in the New," shouted the church, Methodist, Presbyterian, Baptist, Episcopalian, and many more! That secularized the book or no assault of infidel or unbeliever had done before. Thus was the way prepared for the same vigorous attack by Mr. Parker and others on the spiritual despotism which prevailed, and of which the world was growing weary, that the abolitionists were already waging with relentless energy on the chattel slave system of the south. Mr. Parker was himself a most determined, defiant foe of

that system, which augmented immensely his influence at that time, an omnipresent source of argument, illustration and appeal on which he ever drew with surpassing power. And then, more than all, his shining talents joined to a pure, simple and blameless life made him what he was, enabled him to achieve what he did. From an obscure, quiet, country village he removed to Boston, and from that hour a new sunrise illumined and blessed the world. He was wiser than any of the ministers of Boston, he was as pure, upright and devout as the best of them; and by his lips and pen he preached to multitudes more of the people, in both hemispheres, than ever did all of them together. He was always with the foremost, or before all, in everything that tended to alleviate human woe, or to multiply and enlarge the sources of human happiness. When nearly every Boston pulpit absolutely refused on a Sunday morning, and some of them indignantly, to offer prayers for a poor fugitive slave then in one of the city prisons, his owner, with marshal, constable and police, the army, the navy, the whole national power at his back and pledged to restore his human prey, the pulpit of the dark, dingy old Melodeon prevailed and neither the slave Shadrack, nor George Latimer ever went back to the plantation, nor its whipping-post.

The Melodeon in time multiplied into Music Hall, but its minister still preached deliverance to the captive. Long before going to his reward, he espoused the cause of woman. Some of his most powerful and eloquent discourses were argument and appeal for her full, untrammelled equality; for everything indeed which is demanded for her to-day. And all who ever learned of him are false to his memory and ministry, if they are not in active, earnest co-operation with those who are endeavoring to achieve this object. Humanity was his creed, his doctrine, and the whole of it. And its faithful service was all his worship. His disciples and followers are many in all enlightened lands and are generally well known and of good report, too, as the friends of justice, freedom and truth. They will not suffer in "practical energy," nor in what they have done and are doing in comparison with the Brahmo Somaj of India, nor the more boastful religious sects of this or any other country.

THE ANNIVERSARY.

NEXT week a full account of proceedings will be given, making perhaps the most interesting REVOLUTION ever yet issued. The proposed union, so far as the National Association was concerned, was formed on Tuesday afternoon, under the name of the Union Woman Suffrage Society, and Theodore Tilton was unanimously elected President. Mrs. Stanton and Miss Anthony both positively declining in his favor and earnestly advocating his election. The Constitution proposed at the Fifth Avenue Hotel Conference on the 6th of April was substantially adopted by the new Society. The weather was most unfavorable, but the attendance was large and the proceedings earnest and spirited in the highest degree.

TO BE EXPECTED.—Twenty drinking saloon keepers in Aurora, Ill., have sent a storming protest to the Constitutional Convention of that State, against giving to woman the right of Suffrage. Strange if there were only twenty. Very few dram sellers are in favor of woman's voting.

MISS ANTHONY'S LECTURES.

DEAR REVOLUTION: After Jonesville, April 6th, I spoke at Hillsdale, Adrian, Jackson, Albion, Marshall, Kalamazoo, Battle Creek, Lansing, Owosso, East Saginaw, Flint, Fenton, Tecumseh, Mich., and Evidena and Dayton, Ohio; thence returned home via Atlantic and Erie Railroad, April 30th. At all these places I found the same awakening to THE QUESTION—the same cordial welcome to THE REVOLUTIONARY S. B. A. And if I were only a pen-talker, I should dearly love to tell of the many earnest workers I met—the many hopeful signs of the times I found everywhere. But as I am not, I can only say my heart was made glad at every meeting by the hearty, almost always unanimous, vote for Woman's Suffrage by a Sixteenth Amendment to the Federal Constitution. My one purpose now is to educate the women to refuse to beg their rights at the feet of the ignorant masses of men, but to demand them at the hands of our representatives in Congress and the State Legislatures. I am home for the anniversary meeting of the National Woman Suffrage Association, and to say amen to the Fifth Avenue movement of 6th of April, for united action for a Sixteenth Amendment and women voting in 1872.

S. B. A.

THE PEORIA PROTEST.

THE thousand and more women in and around Peoria, who have been unfortunately reported as petitioning the Constitutional Convention against Woman Suffrage, are not soon to hear the last of it. Never was any measure, of man or woman born, so visited by the press of that or any other state as this protest. It used to be said the negro slaves didn't want to be free, wouldn't take freedom if offered them. But nobody believed such stuff any more then than now. And all who pretended to believe, and there were some such, attributed it to the stupidity of the slave, or rather to the "inferiority of the African race," that it was so. And nobody ever urged the contentment of the slave with his condition as any argument for slavery excepting for inferior races not capable of appreciating liberty, or providing for themselves if possessing it. But what will the thirteen hundred Peoria women who signed, or who have now the most unenviable credit of having signed that Protest against their own enfranchisement, say to this treatment of the question? It was reported at first that it was a measure inaugurated by men (rather males, not men) but that wouldn't help the matter any. For if women would permit themselves to be so dishonorably held up to public gaze, to public scorn, then the libel perpetrated on the southern slaves that they didn't desire to be free, would be true as gospel of them. And what should be said of males (not men) who would so insult and degrade womanhood, their own wives and mothers, as to perpetrate such an outrage? or instigate, or be in any manner accessory to it? The Peoria Review has grouped together the expressions of the state press on the subject and gives some columns of them as part of its own "protest" against so ill-conceived and unwarrantable a transaction. Some of its own sentiments upon it are as follows:

One of the best proofs of the fitness of women to exercise the right of Suffrage has been furnished by the anti-Suffrage ladies of Peoria. They have shown as energy and persistence, and an understanding of the value and power of public opinion which would make

them a force in the conduct of political affairs. For many weeks these ladies have labored incessantly, not by proxy, through husbands, sons, and brothers, but directly, with their own hands and voices, and by every means within their reach to make the public believe that women do not ask, do not need, and are determined not to have, the ballot. They have invaded the luxurious parlors of the affluent, and the comfortable back kitchens of the ignorant and destitute, where, with a zeal worthy of a better cause, they have urged their sisters to give their names to a protest against the next step in human progress, namely, the enfranchisement of women. They have beset the paces of the state for a favorable notice of their doings, which some papers have given them, but oftener they have got the intimation that they were doing what they would some day be ashamed of.

In all this time we do not hear that any anti-Suffrage lady or household has suffered from neglect.

When from this thorough canvassing, from drawing-room to cellar kitchen, and in all the highways and lanes of the city the list of names had reached the formidable number of 1,880, the document was dropped like the bucket into the well (or Wells) of the Constitutional Convention. What it drew up from thence proves to be the submission of the question at issue to a separate vote of the people, so that if the Constitution as a whole is defeated, we may still secure this reform. All of which is good. Try again, ladies. We had not expected the Convention would do itself the honor to take any bold, forward step in this movement, but the vote of two to one by which Mr. Buxton's resolution for the submission of the Woman Suffrage question to a separate vote was adopted, on Saturday, shows the prodigious progress of this reform in the public mind.

So much for the *Weekly Review* itself, which, by the way, is but small part of what it has said at various times on the subject.

The *La Salle Press* after quoting part of a circular sent with the Protest, asking that it be put into the hands of some person who would circulate it for signatures, declines thus, *italics* and all:

Now, at the risk of incurring the displeasure of the "thousand women of Peoria," we decline doing any such thing; [and will say to the "thousand women of Peoria," that if they don't want to exercise the right of Suffrage, we are opposed to the enacting of any law forcing them to exercise that right. But when they come out and publicly "protest" against other women voting, we think they are attending to something that is none of their business—so to speak.

The *Aurora Herald* prints the Protest and the request to circulate it for signatures, and then comments gently, thus:

The above document came to us in an envelope addressed in a large, bold hand writing, which bears the ear marks of some masculine, who has persuaded these women to sign a protest.

Circulate a protest against woman obtaining her right at the ballot-box, after working faithfully fifteen years for it! Yes, we'll circulate it with a vengeance! We have hung it up in our office as a living testimonial of the ignorance that may exist even at this late day, in some communities, with all the light that has been thrown upon this Suffrage question. Shame on the women whose names are found above! They are all married; probably, are lucky enough to have comfortable homes, and being content with their positions, wish to confine the women of this country to the dishpan, the wash-board, and broom handle entirely; along with starvation, at 20 cents a day, making shirts in the garret.

The *Kankakee Times* must have heard what was loudly whispered now and then—that this protest business in Peoria and Elmwood was the work of "ladies" instead of ladies. But listen to the *Times*:

The "Lords of Creation," residing at Peoria, are in a terrible stew over the Woman's Rights movement. They are afraid of the Peoria women. What terrible creatures these Peoria women must be! If women have any rights they do not now enjoy, in the name of mercy, Peoria men, why refuse them the boon, or comfort, or pleasure? Some of the Caudle-faced Peoria husbands have issued and circulated all over the State a "Protest" against Woman Suffrage. They are afraid the word MALE may be expunged from the constitution, thereby giving women the right to vote. Poor, unhappy Peoria husbands! You may as well "give in," for the thing is sure.

One more of these rich and instructive disclosures of the views of the Illinois press on this most remarkable phenomenon, is all these columns will permit. It is from the *Dixon Telegraph*:

GENTLE WOMAN.—It is not often that we receive communications from the ladies, and when so favored we are not liable to make much of a fuss about it; especially in a public manner. But here before us is a little missive from a whole platoon, residents, we presume, of the elegant city of Peoria, who petition us—yes, even plead for our assistance in preventing a thousand other ladies from coining the Constitutional Convention into any such outrageous proceeding as signing from the organic law of the state that charming word "male." The convention must consider ere it perpetrates so rash an act. If there be a thousand women—as our petitioners contend there are—who desire to hear, when the constitution of this state is read to them, that dulcet monosyllable "male," if they love the word and hanker to see it embraced—even that word—embraced in the organic law, why, let them have it. But can we go for the measure? "There's the rub" with us. We could, most gladly, were the "other dear charmers" away. Messrs. Curtin, Hovey, Pulsifer, Cochran, Wilson and Petherbridge, the committee, have our most heartfelt sympathy in this their deplorable condition; but what can we do? We are free to print it as our opinion that the vile biped that could be so lost to propriety as to insist upon their involuntary suffrage should suffer rage by a "scolding woman" the balance of his days. Reader, you may consider us severe; but before you pass judgment, "lend us your ears" and hear us for our cause. If we have a weakness, it is for an angel in dry goods and glory, who reminds us of sunshine and roses—blue sky and beauty—sweet poetry in curls, with words floating like music from the sweet song of the bird of paradise. Bear with us. Here are six noble women from away down on the Illinois river, who are backed by a thousand other waterfalls—that march in the ranks with two thousand gaiters, who are being forced in this tea-time ("high noon" is played out in these temperance days), of this the glorious nineteenth century to enjoy a suffrage which would make them rage to suffer. Oh! suffer them to come up to us—only we are not Young (Brighton) and single; nor are they. It is not meet that women should go to the polls unwillingly, and hence it is that we long to "take up arms against a sea of troubles," and plead to-day for them, and would do so if it were not for the other thousand who do desire the privilege of the ballot. What action we would take in the premises were we a happy citizen of Peoria, and forced to participate in this strife of these contending Elements of the woman question, we know not.

For unadulterated jolly times commend us to the city of Peoria about these days, where two thousand waterfalls soon meet in a strife that no tongue can describe. Water fall "was there my countrymen!"

P. S. As we go to press we would say as to the petition the ladies sent us for signatures. We left it in a fashionable dressmaking establishment, where women "do most congregate," but up to this hour not a single lovely soul has put down her name. We fear our ladies are not of the anti-much. They have, not yet been affected—our ladies—with this election poll-evil.

SMALL BUSINESS BY LARGE MEN.—Several women have applied to the appropriate Bureau for appointment as census takers, and some subordinates who hadn't learned the lesson of woman's subjugation to tax payer and victim generally under the government, had appointed, or recommended the appointment of a few of them to that service. But the fact coming to the ear or ears of the "Superintendent of Census," General Walker, he proceeded to walk them over the plank back again, at the following rate:

UNITED STATES MARSHAL FOR THE SOUTHERN DISTRICT OF OHIO.

Your report of sub-divisions and assistants, received and acknowledged on the 4th inst., contains the names of Lavinia Purlier and Sarah Burgoyne as Assistant Marshals for the Ninth and Seventy-ninth Divisions respectively of the Southern District of Ohio. These appointments to be the names of women. If so, I am instructed to inform you that such appointments cannot be accepted by the Department, in conformity with the act of May 30, 1880. You will please make a report upon

the facts at your earliest convenience; and, if the original appointments are inadvisable under this rule, you will at once proceed to make new appointments to these positions.

WHAT APPLETON'S JOURNAL SAYS.

THE magazine literature deserves and gets, at least from *THE REVOLUTION*, occasional criticism, for overlooking the most important progressive movement of the times. It owes the public a better service. Appleton's *Journal* for May 14, says, "it is unmistakably evident that the 'female sex' (woman, would better express it) is gaining, step by step, a new social and industrial attitude that will be long very materially affect the phenomena of society if it does not absolutely revolutionize them." Had the journal looked a little sooner and a little sharper, it would have been able to discern now that American society is already "revolutionized" to a most astonishing degree within the two last years and a half. The *Journal* is not so old as that and is not to be censured for not seeing before it had sight or being. It enumerates, however, a long and striking list of women's conquests in the fields of art, science, literature, professions, trade, and even politics, a large part of which are of late achievement and many of them since *THE REVOLUTION* was inaugurated less than two and a half years ago. The *Journal* adds:

Women have stormed and carried the medical colleges; have intrenched themselves in Wall street; have captured numerous clerical positions; they preach to us; lecture to us; they are anxious to cure us of all our fleshly ills; they are forming into clubs and associating us on all sides. And having already advanced their parallel, it would look as if, in due time, they must carry the citadel itself. Whether they obtain the suffrage or not, it is clear that they are determined to enter the business and professional arena and contend with men for the honors and emoluments pertaining thereto.

Not more "clear," Messrs. Appletons, than that they mean to obtain the Suffrage, and "contest with men for the honors and emoluments pertaining thereto," also, even to the presidency of the United States.

THE *RADICAL* for May will appear late, but is likely to prove an unusually attractive number. Among other articles of interest is one giving the "Evidences of Spiritualism," by one of its leading exponents, Hudson-Tuttle, a review of "Mr. Abbot's Religion," by D. A. Wasson, "The Miracles of the New Testament," by M. H. Doolittle, "A Sermon of Immortality," by the late Everett Finley, and some very appreciative pages on Walt Whitman's Poems, by an English lady, written to W. M. Rosetta, and introduced to the public in a letter of which this is an extract:

London, Nov. 20, 1886.

The great satisfaction which I felt in arranging, some two years ago, the first edition (or rather selection) of Walt Whitman's poems published in England has been, in due course of time, followed by another satisfaction—and one which, rightly laid to heart, is both less mixed and more intense. A lady, whose friendship has made me read the selection last summer, and immediately afterwards accepted from me the loan of the complete edition, and read that also with an enthusiasm, amounting to veneration. This found expression in some letters which she addressed to me at the time, and which contain, I assure it without exaggerating, and I hope not without some title to form an opinion about the fullest, richest, searching, and most eloquent appreciation of Whitman yet put into writing, and certainly the most valuable, because this is the expression of what a woman sees in Whitman's poems—a woman who has read and thought much, and whom to know is to respect and esteem, to every relation, whether of character, intellect, or culture.

THE MAGAZINE LITERATURE.

SOUTHERN SENTIMENT.

THE Pictorial is most popular. Even the New York *Independent* is *frivolous* evidence that it is so. See it and tremble. Pictures have their place and uses, but such as are now most soon used to be supposed to belong to the nursery and infant school, so far as they were decent, and indecent ones, nowhere. Appleton's, Harper's, *Every Saturday* and some others, in illustrations, are all that can be desired of their kind. They are all of them a credit to that department of literature. But more than pictures are needed to-day. This very demand for picture-books shows the decline of manhood. But for THE REVOLUTION, the *Radical*, and a very few other journals, the spirit of reform, genuine moral progress and spiritual elevation would seem to have fled the whole American press. It was not so three years ago. Who now, outside of the journals just named, and possibly a half dozen others, ever writes in the spirit and with the inspiration of Thoreau, Theodore Parker, and even Orestes A. Bronson, twenty-five and thirty years ago? St. Orestes, we used to call the latter in those days. Theodore Parker, too, then shook the continent, nay both the hemispheres, with his mighty tread. But who wears his mantle to-day? Whoever compares the present moral tone of the magazine press of to-day with fifteen, twenty and even thirty years ago will understand well what these strictures mean, and cannot but feel their propriety and justice. The Poetry, too, has declined. We wait in vain now for the clarion peals of Pierpont, the Slogan of Longfellow, and the bugle blasts of Lowell. Whittier, too, used to be abroad winging his eagle flight through the moral heavens, shooting down sheets of fire, kindling the sacred flame of Freedom in myriads of souls! The abolition of slavery, or the demoralizing influences of the war before which it went down, have extinguished the minstrel fires and all the moral heroism of the literary journals, until *sensationalism* sits supreme over the press; and a prize-ring, or a dog-fight stirs more the public muscle, called by courtesy and compliment the *public heart*, than do, or ever did, the scenes of Mount Calvary or all the *Iliads* of Greece and Rome. That is a sign of the times which cannot be too deeply pondered, for never were the very highest heroic virtues more needed than to-day. If the age does not see it, believe it, feel it to an agony, that very blindness is the climax of its calamity.

P. P.

MRS. STANTON IN PITTSBURGH.—The Pittsburgh (Pa.) *Dispatch* says the visit of Mrs. Elizabeth Cady Stanton to that city seems to have produced a most decided activity in behalf of the Woman Suffrage movement. An organization has been formed, officers elected, a constitution adopted, and resolutions passed, some of them of a decidedly positive character.

REMARKABLE COMPLAINT.—A Boston woman complains, and so have many other women, that she has stopped in sundry hotels in sundry places, and she never knew one to have a clock in its ladies' parlor, nor a newspaper accessible to its lady guests. But there is always a mirror.

THE May Convention of the New England Labor Reform League will be held in Mercantile Hall, Boston, Sunday, Monday and Tuesday, the 22d, 23d and 24th inst.

WOMAN SUFFRAGE sentiment is rapidly working southward, and is already entering into the thought and speech of the most influential politicians there, both native and northern-born. THE REVOLUTION, last week, reported Gov. Scott of South Carolina as earnestly favoring it, and it is well known that the Mayor of Charleston and his whole family have long been its supporters. And so have other well-known public men of the state. Nor is North Carolina behind. A number of its best newspapers favor the measure, and one or two boldly advocate it. An able correspondent of the *Rutherford Star* thus appeals to the opponents of the measure:

How would you like to be placed under a government so which you had no more voice than a brute; whose citizens did not and could not understand your wants; and who sneered at every effort made by you to throw off your chains? I admire the spirit which prompts you to say, I would sooner die than be a slave. But you would condemn millions of your fellow-creatures, who are just as worthy to enjoy the blessings of liberty which you are enjoying, as you are, to just such a life of degrading dependence and servitude. Think, and you will soon be found on the right side.

Some have perhaps heard the argument used by those who ridicule the idea of woman voting—that in a few years the women would "be getting beastly drunk, and would be quarrelling and fighting around the election boxes, as the men now do, and they think perhaps it is true. Have you no more confidence in your mother, your sister, your wife or your daughter than to believe she would do this? Then, *adieu* on you!

Candid reader, think of this thing. You will soon be called upon to decide at the ballot-box whether woman shall be free or not. If, laying aside prejudice, you think, after mature reflection, that it would be injurious to mankind to give women liberty, let us hear your objections. Space in this paper, so kindly given to the writer of this article, will most probably be given to you also. And if you think I am endeavoring to lead others astray, it is your duty to endeavor to counteract that influence.

The *Equal Rights* of Pontotoc, Miss., is another paper well awake to the idea. It copied the following, a week or two since, from the legislative proceedings of the state, with becoming indignation:

Hon. E. H. Stiles, yesterday introduced a bill in the House to grant Suffrage to all persons without regard to sex. This is something new in Mississippi, and we think will not be a popular move for either party. Ladies don't want to vote, and the women who have any such tendencies should have guardians appointed for them at once, or be sent to a house of correction.

The paper is called the *Pilot* from which the above was copied, and the *Equal Rights*, not agreeing to such navigating, protests thus:

Had we been called upon to name a paper in this state where we would have least expected to find so uncalled for a remark as is contained in the above extract, we would have selected the *Pilot*.

All ladies are women, but all women are not ladies. Does the editor mean that every woman who desires the franchise is no lady? We will inform him that we know some who wish it, whom that editor will not charge as not being ladies. Is it a crime that a portion of the long-suffering and down-trodden people of this country demand a right now given to every male citizen?

We call upon the editor to explain or retract his language; and, if he is the gentleman we have heretofore considered him, he will take pleasure in doing so. He rather warns both parties from advocating Woman Suffrage, as it is unpopular. So long as we conduct a public paper, we shall not set sails to catch, not the popular breeze, but the breeze of justice—and so long as we edit a paper the women of this country shall not lack defenders. And this we do, not hoping for popularity—for at present we incur the contempt of many women by advocating their rights; but we did not advocate the right of the negro to vote because he was black, so neither do we advocate the right of women to do so, because they are women; but because it is a right that God Almighty intended that every creature on earth should have, and which is necessary to each and every

one's protection. Upon principles of eternal right and justice we stand.

"Come one, come all, this rock shall fly
From its firm base as soon as I."

BUCKETE BARBARISM.—The *Dayton Journal* reports Mrs. Tracy Cutler, president of the Woman Suffrage Convention lately held there, as follows:

Some incidents were related by Mrs. Cutler of the recent legislative trip to Washington. It was noteworthy, that when the ladies were present, the men behaved themselves admirably; but she understood that when the men got by themselves, they had a big drink, broke glass and chandeliers, and some one—name not given—had his nose badly cut!

The *Cleveland Leader* corrects but confirms the report as to main facts, in this way:

Mrs. Cutler evidently refers, not to anything which occurred during the Washington trip, but to the closing session of the legislature on Monday morning, the 16th ult., during which a number of members behaved themselves like unruly schoolboys, throwing chair cushions at each other, and otherwise transgressing propriety. Just at the closing moment of the session one of these reckless persons threw a cushion which struck a chandelier in front of the speaker's desk, and the firing glass gave two or three glances to one of the oldest members of the House, Mr. Milligan of Monroe county, who had, a few moments before, protested against the prevalent rowdiness.

"Does your mother know you're out?" is sometimes asked of rowdy boys, but it would oftener be more pertinently asked of married urchins who never grow old enough to be out of the sight of their wives, or at least of some decent women. Mrs. Cutler says "when the ladies were present," the men behaved decently. Men generally do when ladies are present. But as the average of them now are, they should never be without these needed mentors. The *Leader* says it was a few legislators in the capitol at home who so played the brute and the fool, and that Mrs. Cutler must have meant them. Mrs. Cutler is doubtless correct as to their conduct on the legislative trip to Washington also, for men cannot be expected to practice the virtues and graces of refined society there, if they do not at home.

MRS. MATILDA FLETCHER.—The *Independence* (Ind.) *Bulletin* says: "No lecture during the past season gave more universal satisfaction to those who heard it, than that of Mrs. Fletcher. We have heard but one opinion of it, and that is hearty commendation of its poetry, eloquence and sentiment. Its subject was the Enfranchisement of Women, and although its points were not startlingly novel, they were stated so pungently and withal so gracefully as to completely charm, if not convince her hearers. The lecture was a poetical production, but the argument was never sacrificed to a straining after poetical effect."

WHAT WOMEN ARE DOING.—It would be difficult to say what they are not doing. One thing Mrs. Alice Capes is doing, and that is, conducting the Russian Vapor Baths in East Fourth street (late Dr. Browning's), and the boarding-house therewith connected. And all who patronize baths, or boarding-houses, speak in the most commendatory terms of them. A man has been supposed to keep a good boarding-house, but it nearly always came out at last that he was only lieutenant to a competent wife. Mrs. Capes, unaided, commands at Nos. 93 and 95 East 4th street, one of the most important and now popular establishments in New York, and at prices, too, which cannot fail to secure a profitable and permanent patronage.

NEW YORK CITY WOMAN SUFFRAGE ASSOCIATION.

It met last Friday at St. Dennis Hotel. The spacious room was well fitted. The minutes of the last meeting having been read, Miss Anthony said she had just returned from what she might term the first lecture tour of her life. She had for twenty years been identified with the really hard work, but now she had entered on a new, and she hoped a fruitful field of action. The first duty of women was to protest in the most emphatic manner against the oppression of the law which denied to them the rights afforded to the most ignorant men. An effort had been made to compel her to pay revenue tax. As she was not given any privileges under the law, she declined to pay, some months ago, and she did not propose to. The revenue officials might seize on her effects, but all the chattel property she had worth taking was a silk dress (in the piece), sent her as a present by Anna Dickinson. She had visited over fifty towns in Illinois, Michigan and Ohio, and in every one had found universal sympathy expressed for the cause of Woman Suffrage. The Fifteenth Amendment having been ratified, the negroes were now a voting power. Why should not educated women vote, too? The Women's Rights bill had passed the second reading in the English House of Commons, and why did not Messrs. Trumbull of Illinois, and Bingham of Ohio, the heads of both House committees, order up the bills of the Sixteenth Amendment for an immediate reading. If they did, she had no doubt but that a similar result would follow in the legislative body of the United States. She had the strongest objection to any means of securing the ballot for women save by the Sixteenth Amendment. During her tour she could not help admiring the stand taken by the democrats in regard to the question of Woman Suffrage. They supported it, whereas the republicans sneered at the idea of a woman voting.

Miss Anthony was followed by spirited remarks from Miss Redelia Bates, late of the West, now of Brooklyn, Mrs. Blake, Mrs. Leggett, and others, the latter concluding with an appeal to the reporters to be a little less attentive to the dress the women wore at these meetings, and a little more to the truths they uttered; a hint to them in which all present appeared to unite, as the women are not there to display their dry goods nor ornaments, but for far more serious and important business. It would be well enough for the reporters to understand this, so far as they are capable.

A NOVEL SUIT WELL ADJUDICATED.—It is well reported in the western papers. It was between a merchant and a discharged hired girl. The girl sued the merchant for her pay, and he brought in a bill against her to offset it, charging her fifty cents per night for kerosene when her "cousin" called to see her, and \$1 per night each night she worked for herself after the housework was done. The court couldn't see by that kerosene, and awarded the girl her full wages.

"BAREFACED LIE."—A Massachusetts correspondent writes in much wrath to declare the statement that women were ever whipped through the streets of towns "a barefaced lie!" His education must have been sadly neglected. Let him ask John G. Whittier about it.

A NEW DAILY.—New York is a whole treflex of morning glories of most varied hue and fragrance in the shape of daily newspapers, but May morning produced another, and, one of most pleasing and promising appearance, too, under the culture of Mr. John Russell Young. It is called the New York Standard; its location is Park Row (late Lovejoy's Hotel building), is the size of the N. Y. Sun, and also the same price—two cents. It puts on every appearance of success at the outset; is able and earnest, as well as spicy and entertaining, and means evidently to at least keep abreast with the age in its hospitality to new truths, as witness this first indication:

The course of the Tribune towards Miss Anthony, Mrs. Elizabeth Cady Stanton, and other leaders of the movement for Woman's Suffrage, is unkind and extraordinary. These women represent a cause, and a cause certainly worthy of a hearing. Whatever extravagance or folly some of its followers may commit, it is championed by such men as Emerson and Will. Beecher and Phillips, and is attracting the attention of the thoughtful everywhere. Mrs. Stanton and Miss Anthony have given to this cause their time and most enthusiastic devotion. They have borne ridicule, contumelies, vexation and care. They have given their lives to their work, and we honor them for having done it so well.

AND STILL ANOTHER.—The Brooklyn Union blossomed out on May morning anew, and with additions and improvements such as place it on a level with the best metropolitan journals. It is large, handsomely printed, has a powerful editorial corps, chief of whom is Theodore Tilton; who, with the biggest Weekly paper in the country on his hands, and now a first-class Daily, with a lecturing parish reaching from sunrise to sunset, and the cares of a family, and, what he will not be more likely to neglect, the Woman Suffrage movement, it is to be hoped he may be kept usefully employed a considerable portion of his time.

BEGINNING TO SEE.—Some young animals only begin to see at nine days old. It takes more than nine to open the eyes of political parties, or the people composing them. The light and lightning of the war of 1812 opened the eyes of many, and cleared the atmosphere for all, and the old Federal party disappeared for ever. The Whig party was struck dead by the bolts of the Mexican encounter. And now, failing to read the book of the mystery of the recent war of rebellion, the Republican party must soon follow its predecessors to a like inglorious end. For the open-eyed Yates County Chronicle as by no means alone among its fellows, when it says, referring to an able paper in Vermont's:

The degradation which has overtaken the ordinary political management of the country as exemplified by the action of political parties is well described and none too strongly painted. The remedy is not so apparent, but must come. An enlightened people will not always consent to be ruled by corrupt influences.

MASS CONVENTION OF THE BOSTON EIGHT-HOUR LEAGUE.—All interested in the establishment of eight hours as a day's work for the mass of wage-laborers, are requested to meet in convention at Horticultural Hall, Boston, day and evening, May 18th. A large number of speakers are announced, among whom are Wendell Phillips, Hon. George E. Spencer of Ala., Julia Ward Howe, Isaac Myers, Esq., of Baltimore (President C. N. L. Union), Rev. Wm. Henry Channing, Mary A. Livermore, Rev. Gilbert Haven of Boston, Dr. Dio Lewis and Stephen S. Foster.

UNPARALLELED MEANNESS.—Taking Mrs. Chubbuck at her own estimate, still the ports which Pope draws, epigrammatically, of La Bouché, is too true also for her:

If ports alone thee, think how Bacon shined:
The wisest, brightest, meanest of mankind.

Match the meanness who can, of return two to one, in the legislature any favor to men in the way of right of suffrage, and also in the same hour, repealing the reading-writing test, thus mounting into mastery sovereignty over their Lydia Maria Childs, & all their women, every male chodopper is a commonwealth! There may have been the lot of this in the past, but if so, history has so passionately, both for the comfort and credit the race, kept it out of sight.

VERMONT.—A writer in the N. Y. Times, who seems to be a sentinel on the walls, rope from the Green Mountain State rather despondently for the cause of Woman Suffrage, who he says has been urged rather strongly, almost exclusively by non-residents of the state the women of Vermont themselves manifest very little, if any, interest in the matter. It even reported in other papers than the Times that the State Society formed there last winter has become almost invisible, some of the officers resigning and others showing no signs of vitality. It seems to be true of New England as of an ancient people, who were also not a bit pretentious, that "blindness in part" (or whole) has "happened unto it, until the firstness of the"—rest of men and women have come in.

ENCOURAGEMENT TO SOUTHERN EMIGRATION.—Only the enemies of the south, or those too pardonably stupid to advise, will discourage in any way impede good, bona fide settlers in entering any state they may choose. It is reported direct from Charleston that the Sea Carolina Railroad offers lands free to emigrants and contributes \$100,000 toward the construction of four emigrant steamers to ply between Charleston and Europe, and that northern western farmers are invited to come to Sea Carolina, with assurances that a generous policy will be pursued.

MR. BEACE AND HIS BOYS AND GIRLS.—The monthly meeting of the Trustees of the Children's Aid Society on Wednesday last, Secretary, Mr. C. L. Beace, reported that, during the month, 111 boys, 67 girls, 23 men, and women had been provided with homes and employment. The average attendance at the Industrial Schools was 2,412. The nightly average of lodgers at the various lodging-houses 412. During the month 12,942 lodgings; 13,388 meals were furnished.

CALIFORNIA.—In work it is the bumper on The San Francisco Pioneer of the 23d April reports three or four County Conventions held, besides lectures and other meetings.

WOMAN'S RIGHTS COOKING-STORE.—The last improvement, at least latest novel cooking stove, is the Woman's Rights, by Burdett, 7 ter, Smith & Co., of Troy, New York.

NORTHWEST WOMAN'S FRANCHISE ASSOCIATION.—A convention is to be held in Ohio May 25 and 26, to organize a Northwest Woman's Franchise Association.

ALL ABOUT WOMEN.

Mrs. MARGARET E. BUCKNELL, a wealthy lady of Philadelphia, has left \$20,000 to the Protestant Episcopal Divinity School in West Philadelphia, \$10,000 to the Union School and Children's Home, \$10,000 to the Episcopal Hospital, \$5,000 to the Missionary Department of the American Sunday School Union, \$5,000 to the Rev. Philip Brooks and \$20,000 to the Crozer Theological Seminary at Upland, to which she had before given \$15,000. But the benevolent lady did not wholly forget her own sex, for after the death of her husband \$10,000 are to be appropriated in aid of poor women; \$10,000 to the trustees of the American Church Missionary Society and \$10,000 to the trustees of the American Baptist Missionary Union. But the Poor Girls (if there should ever be any) Mrs. Bucknell leaves to spirk for themselves.

THE N. Y. *World* thinks a remarkable reverence for the memory of the Wyoming women jurors has been excited throughout the country since the fact became known that "during the trial, upon arising from their beds, these ladies knelt together, and asked wisdom of God to enable them to properly and wisely discharge their new duties." The men jurors meantime were drinking whiskey and playing bluff in an adjoining room where they slept. Why the *World* should say or think that any "remarkable reverence" for those excellent women "has been excited," is difficult to tell, for surely scarcely a religious journal in the land has ever mentioned the fact of their being women of prayer at all, and still of less their morning devotions while sitting as a jury on the life of a fellow-being.

Mrs. A. M. BRIGHAM, widow of Lieutenant Brigham, has been appointed postmistress at Natick, Mass.; Mrs. Miranda Glover has been appointed postmistress at Hebron, Oxford County, Me.; and Miss Jennie Snowden takes a like office at Collenwood, Va. This latter lady, it is said, is a sister of Captain Snowden, who, it is alleged, was so badly treated at Libby prison.

Mrs. CARLETON, a New Hampshire lady, a medical student herself, recently lecturing in Boston, on "Woman in the Medical Profession," dwelt upon the fact that midwifery belonged exclusively to women for six thousand years, and held that to preside at the nativity of man was the most honorable position which any one could occupy.

THE Chicago Historical Society have just elected as life members Miss Maria S. Scammon and Mrs. Jennie C. Boss.

HUSBAND AND WIFE, BUSINESS PARTNERS.

HERE seems to be another move in the right direction. The attention of our readers is invited to the card of John B. & Eliza B. Burns, who have associated themselves in professional partnership for the business of Law and General Reporting, and also for giving instruction in Steno-Phonography, the most speedy and legible system of short-hand now practiced. Mrs. Burns has been a teacher of this useful art for twenty years, teaches it "con amore," and with the enthusiasm which is so essential to a teacher's success. Mrs. B. is highly endorsed

by Messrs. Ben. Pitman and Elias Longley of Cincinnati, and by Messrs. Parkhurst and Munson of this city. These gentlemen are among the earnest friends of Woman's interest, and are distinguished phonographers and practical reporters.

We recommend the following from Mr. Munson to the notice of intelligent, educated women who desire an independent profession.

"There is one field of employment for women which is already partially open, and which promises soon to become an extensive one, and one which will be lucrative as well—we refer to professional short-hand writing. A few years ago a woman who could write short-hand was an unheard-of wonder, now there is a considerable number who earn their living as phonographers. As yet, however, they have been employed principally as amanuenses, and as a consequence have not enjoyed the heavier harvests of short-hand reporters. There is no necessity for this, as there are many kinds of reporting, such as taking notes of sermons, lectures, and especially Woman Suffrage meetings, that women might do even now, provided they were qualified. All that is needed is for competent women phonographers to enter the field boldly and they will succeed."

SOME GAIN.—In old times when women were hung and burned as witches, Massachusetts had thirteen crimes punishable with death, among which were idolatry, witchcraft, blasphemy, high treason, murder, poisoning, concealment of the death of an illegitimate child, burning a dwelling-house, meeting-house or ship, and piracy. The number and variety of crimes punishable with death in England, as late as 1824-9, was much greater. Nearly 800 criminals were executed in England alone between the years 1820 and 1850; though this was an insignificant number, compared with the times of Henry VIII., during whose reign of 38 years no less than 72,000 persons were executed for various crimes. The slave system, however, beat everything else, for it had over 70 offences punishable with all sorts of horrid deaths.

OUR FOREIGN COADJUTORS.—Among them our readers will recollect the name of Miss Robertson of Dublin, who has done and is doing very much to aid the cause of Woman Suffrage in Ireland. A Dublin paper gives the following notice of her and her literary works:

Although she has not as yet placed her name on the title page of any book, it is known to many that Miss Anne Isabella Robertson, who spoke so eloquently and gracefully at the meeting, in proposing a vote of thanks to Mrs. Fawcett for her lecture on the "Franchise for Women," is the author of the able and interesting novel of "Society in a Garrison Town," published last year, and of other works which appeared in *Dublin University Magazine*, *Once a Week*, *Chambers' Journal*, and other periodicals. Her first book, "Myself and Relations," republished from *Chambers' Journal*, achieved a great success, and took its place as a favorite work in the libraries. Her novels of "Little Flags," "The Story of Nelly Dillon," etc., republished from the *Dublin University Magazine*, are remarkable for great power and originality, as is also her last novel of "Society in a Garrison Town." All Miss Robertson's works vividly illustrate the necessity of amending the position of women, but this never mars their vigor and absorbing interest as stories. Her novels are conspicuous for their vivid truthfulness of character-painting, and the startlingly life-like scenes described. Her Irish novel, "The Story of Nelly Dillon," dedicated to the late Lord Gough—which gives such a true picture of Tipperary life—has been called the best Irish novel ever published, and her last book, "Society in a Garrison Town," has taken a distinguished place among the literature of this country and America.

DISCUSSION IN HORNELLSVILLE.—A public discussion of Woman's Right of Suffrage will be held in Hornellsville, commencing on Thursday evening, the 19th inst., between Miss Anthony of THE REVOLUTION and H. Bemis, Esq., a distinguished attorney and counsellor-at-law in that place. All the arrangements and preparations are made to render the occasion one of deep interest to the people, as well as of most important benefit to the woman cause.

SUFFRAGE IN THE ILLINOIS CONVENTION.—The Constitutional Convention has recommended its vote to submit the question of Woman Suffrage to the people. England was more than twenty years before the United States in the abolition of chattel slavery, and now seems likely to be first in the emancipation of woman.

A WOMAN DRUGGIST.—Mrs. M. A. Helm has been twenty years in extensive business as a druggist. She has been for a few years in Fenterville, Mich. Mrs. Helm is agent in her town for THE REVOLUTION.

Sign of Progress.—At the dedication of the new and elegant Town Hall in Milford, N. H. (said to be the finest Hall in the state), a young woman, Miss Crosby, responded, very gracefully and eloquently, to one of the sentiments, and was loudly applauded.

TRACTS.—The following are for sale at THE REVOLUTION Office: Single, 10 cts. each—75 cts. per dozen:

Enfranchisement of Women.—By Mrs. John Stuart Mill.

Freedom for Women.—By Wendell Phillips.

Responsibilities of Woman.—by Mrs. C. I. H. Nichols.

Mortality of Nations.—By Parker Pillsbury.

Woman and her Wishes.—By T. Wentworth Higginson.

Universal Suffrage.—Free Speech (2).—By Elizabeth Cady Stanton.

Public Function of Woman.—By Theodore Parker.

FACTS FOR THE LADIES.—I have had a Wheel or A Wilson Sewing Machine for more than fourteen years, and during that time it has been almost in constant use, without even the most trifling repairs. Many thousand dollars worth of work has been done with it in furnishing my hotel, and my wife says she would not now exchange it for any other machine she has ever seen.

New York

A. D. FAIRING

The Universal Wringer has been in use in our family for years, giving entire satisfaction. We speak whereof we know when we say it is one of the best labor-saving machines ever invented, having several points of superiority over any Wringer we have examined.—*New York Liberal Christian*. April 3d, 1870.

LITERARY.

CHICAGO MAGAZINE OF FASHION, MUSIC AND HOME READING. Mrs. M. L. Ryans, Editor and Proprietor. \$3 a year. 310 Dearborn street, Chicago.

Chicago has as good a right to a Fashion Magazine as any place in the world, but were Mrs. Ryans publishing that and nothing more, it would be a waste of life. But she is putting into her magazine all the work of a true, earnest working-woman's head and heart, and much of

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Financial Department.

(Under this head, correspondents are responsible to their own sentiments, and not THE REVOLUTION.)

GREENBACKS.

HAVING already shown that specie tends to degradation of an enlightened nation, we come now to consider the effects of a paper currency upon its prosperity and greatness as a nation and upon the people individually.

I have heretofore stated that our forefathers in the last century repudiated the fossilized political ideas of the Old World, which had been taught as true so long that it was heresy to gainsay them. But our revolution proved a success, and we were destined to make the trial of our capacity for self-government. This has been done with wonderful success and now millions of the down-trodden serfs of Europe and Africa are enjoying our blessing with us, and our government is seemingly capacious enough to gather all mankind under our protecting wings, giving life, liberty and the pursuit of happiness to all who wish to enjoy them.

I have shown also that the bold attempt to destroy our government which permits these blessings to exist, was defeated with signal success, and with it has been exploded another equally fossilized idea which the Old World had tested for thousands of years and declared to be the only true one, that specie was the only "safe, legitimate and reliable" money that man had ever devised. This our great rebellion demonstrated to be another fallacy.

It was perhaps more by an accident or necessity than design, that we discarded and have thrown to the winds a specie currency, and demonstrated that a paper currency based upon the faith and credit of the government is not only the greatest innovation that man ever introduced, but, rightly managed, has greater wealth-producing tendencies than any other human device. This results from the great fact that coin is hoarded while paper is used. It needs no argument to demonstrate that use alone gives value to any property.

Let me ask if coin when scattered or hoarded (as it almost invariably is) does mankind any more good than when lying in its native dirt beds? It is more accessible, but is in such continued danger of being stolen or lost, that people always secrete or lock it up. An extensive business involves so much risk and trouble that people prefer some safer and more convenient means, which paper easily accomplishes. The waste and wear is considerable also, and every ship that goes to the bottom with it is so much labor lost. With greenbacks only a little paper and ink is destroyed, and more business can be done in an hour with them than in a week with coin.

Paper wonderfully stimulates enterprise and

develops the capacities of a people. When a man takes it for his goods or labor, he has no thought where to hide it, but how to use it. He buys and builds, creating activity and energizing the powers and capacities of all around him. Everybody finds employment and all are contented and happy, while they are thus improving their condition and growing rich. Property constantly changes hands, each new owner engrafting some idea upon it which gives it additional value. This stimulus is life. The want of it is death. Let a person look over the borders of our country into Canada and he will speedily realize the force of this statement.

Our experience is a demonstration that coin in itself is not wealth. It is simply a measure of confidence. Hence, whatever can be made to successfully represent that confidence, answers every purpose. So far our greenbacks have answered that purpose admirably, without the damaging influences we have seen to be integrally inherent in coin, and if we can continue to make them enjoy the public confidence and thereby develop the power and greatness of our people, we can well afford to let Europe and Asia hug to their bosoms the idols they worship, but which, however, will never permit their people to emerge from their degraded condition. They must leave their specie behind them and come to "greenback" America to be metamorphosed from ragged menials into noblemen, and enjoy the powers, privileges and dignity that nature has destined for them if they will but use the means offered them.

Specie answers an admirable purpose to perpetuate power in the few at the expense of the many. Hence despots love it. Greenbacks on the contrary are as we have seen, and may be made still more so, the most effective means for elevating and ennobling the lowly and humble to the highest condition they can attain. They are practically, if not theoretically, the people's currency.

It behooves Congress in some way to permit an expansion of greenbacks commensurate with our increase of population. This is four per cent. annually. When our present system of finance was inaugurated nearly eight years since, we were permitted to have eight hundred and fifty millions of currency in the north alone. This has been reduced to seven hundred millions, and this diminished sum is divided now with the south. A contraction like this seriously affects trade and values and throws power into the money-holders hands. This should not be permitted. Contracting our means of paying debts is practically increasing the debts. The currency should be kept as uniform as possible and as our population increases four per cent. annually some means should be devised for increasing our greenbacks in the same ratio. Let this be the settled policy of our nation, and we can show the world still greater achievements than they have yet imagined to be possible.

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WALTER BOONE, Vice-President.
EDWARD HOGAN, Cashier.

A LADY, the pupil of a celebrated European Elocutionist, will lecture in New York during the month. Subject—POETRY.
May, 1870.

LUCINDA S. WILCOX, M.D., Electro-Therapist, Bath, Vermont, N. Y.